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A

PRACTICAL INTRODUCTION

TO

GREEK PROSE COMPOSITION:

PART I.

BY

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THIRTEENTH EDITION.

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FROM THE PREFACE

TO THE

FIRST EDITION.

THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles trusted to being (principally) those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book. One object has been steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books * pretend to teach.

* I beg to except Mr. Kenrick's Exercises, which, however, in my opinion should be used *after* some work like the present.

CONTENTS.

Section	Page
1. On the Tenses—The Article.....	1
2. The Article (continued)	3
3. The Article (continued)	4
4. The Article (continued)	5
5. The Article (continued)	7
6. The Article (continued)	8
7. The Article as demonstrative Pronoun—Pronouns.....	9
8. Pronouns (continued)	11
9. Pronouns (continued)	12
10. Of the Neuter Adjective	14
11. Subject and Predicate [Words with which the copula is often omitted]	15
12. On the Moods	16
13. The Moods (continued) [<i>ei, av, &c.</i>]	19
14. The Moods (continued).....	21
15. The Moods (continued).....	24
16. The Moods (continued).....	25
17. The Moods (continued).....	27
18. The Moods (continued).....	28
19. <i>οὐ</i> and <i>μή</i>	29
20. Verbals in <i>τις</i>	30
21. Double Accusative	32
22. The Accusative after Passive and Neuter Verbs	34
23. The Accusative (continued)	35
24. The Genitive	37
25. The Genitive (continued)	39
26. The Genitive (continued) [Voc. of Verbs governing the <i>gen.</i>]	41
27. The Genitive (continued) [Voc. of Verbs governing the <i>gen.</i>]	42
28. The Genitive (continued)	43
29. Comparison.....	45
30. Comparison (continued).....	47
31. The Dative [Voc. of Verbs governing the <i>dat.</i>]	48
32. The Middle Voice [Voc. of <i>middle</i> Verbs]	51
33. Middle Voice (continued) [Voc. of <i>middle</i> Verbs].....	52
34. On the Perfect 2. [Voc. of <i>second Perfects</i>]	54
35. Additional Remarks on some of the Moods and Tenses.....	55

Section	Page
36. On the Infinitive	57
37. The Infinitive (continued) [Voc. of 'Εκ]	59
38. The Infinitive (continued)	62
39. The Participle [Voc. on the use of some <i>Participles</i>]	63
40. The Participle (continued) [Voc. of Verbs that take the <i>Participle</i>]	65
41. The Participle (continued): <i>τυγχάνω, λαμβάνω, φθάνω</i> [Voc. on 'Από and Πρό]	67
42. The Genitive Absolute, &c. [Voc. of Words used in <i>Nom. Absol.</i>] ..	68
43. The Relative [Voc. on 'Εν, 'Ανά, Είς]	71
44. The Relative (continued) [Voc. on Διά]	73
45. δ οἷος οὐ ἀνήρ [Voc. on Κατά]	76
46. οὐδεὶς ὅστις οὐ	77
47. οἷος, δέω, μέλλω [Voc. on 'Αμφί, Περὶ]	78
48. ὅπως, οὐ μή [Voc. on 'Επὶ]	80
49. μή, μὴ οὐ [Voc. on Μετά]	82
50. μή with Relatives, Infin., &c. [Voc. on Παρά]	84
51. Some Adverbs of Time, &c.	86
52. On Interrogative Sentences [Voc. on Πρός]	88
53. Indirect Single Questions [Voc. on Ὑπό]	91
54. Double Questions	92
55. Observations on εἰ, ἐάν	94
56. Condensed Questions	95
57. Various Constructions	96
58. Various Constructions (continued)	98
59. List of Particles, &c.	100
[Table of Prepositions in Composition]	108
Table of Differences of Idiom	109
Questions on the Syntax	117
Index I. (English)	129
Index II. (Greek Phrases explained)	149

EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denotes respectively the Greek Grammars of *Buttmann*, *Kühner*, *Matthiä*, *Rost*, and *Thiersch*. Kr. stands for *Krüger*.

But B., when followed by a *numerical* reference, refers to *Bishop Blomfield's Abridgement of Matthiä* (fifth edit.).

W. refers to Wordsworth's Greek Grammar.

R., after a declinable word, stands for *root*. Thus, γόνυ, R. γόνατ, means, that the *regular* terminations are to be added to γόνατ.

V. refers to Vömel's *Synonymisches Wörterbuch*.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for instance, in *aor.* 2) ends in that letter.

The *superior* references are to the Table of Differences. Such as ² or ³⁹; but 270, 59, &c. refer to the divisions down every page.

INTRODUCTORY TABLES.

I. IRREGULAR NOUNS.

 R. means *Roof*.

- ἀηδών (ή), nightingale. G. ἀηδοῦς (*for* ἀηδόνος). V. ἀηδοῖ.
 ἄναξ, ἄνακτ-ος, king. V. ὦ ἄνα (*but only when a god is invoked*).
 Ἀπόλλων, ὤνομος. Acc. Ἀπόλλω. V. Ἀπολλων.
 Ἄρης (Mars). G. Ἄρεος (*uncontracted*) and sometimes Ἀρεως. D. Ἄρει. Acc.
 Ἄρη and Ἄρην. V. Ἄρες.
 γάλα, milk. R. γάλακτ.
 γέλως, ὤτος, &c. (ὀ) laughter. Acc. γέλωτα and γέλων.
 γόνυ, knee. R. γόνυατ.
 γυνή, woman, wife. R. γυναικ. V. γύναι¹.
 δένδρον, tree. D. pl. δένδρεσι. Also pl. δένδρεα. D. δενδρέοις.
 δόρυ, spear. R. δόρατ.
 εἰκ-ών, ὄνομος (ή), image. G. εἰκοῦς. Acc. εἰκώ. Acc. pl. εἰκούς.
 Ζεὺς, Jupiter. Δι-ός, Διί, Δία. V. Ζεῦ.
 ἥρως, ὤνομος, hero. Acc. ἥρω. Acc. pl. ἥρως (*for* ἥρωα, ἥρωας).
 Θαλῆς, Thales. G. Θάλειω. D. Θαλῆ. Acc. Θαλῆν.
 θρίξ (ή), hair. G. τριχ-ός, &c. D. pl. θριξί. [R. θριχ.]
 κάρᾱ (τό), head. G. κρατός. D. κρατί and κάρᾱ.
 κλείς (ή), key. κλειδός, κλειδί, κλειδα and more commonly κλείν. Plur. Nom.
 and Acc. (Att.) κλειῖς.
 κυκεών (ὀ), mess; porridge. Acc. κυκεῶ, *for* κυκεῶνα.
 κύων, dog. R. κυν. V. κύον.
 λάας, λάς (ὀ), stone. λάος, λάϊ, λάαν and λάιν. Pl. λάεις, λάων, λάεσσι.
 μάρτυς, witness. μάρτυρ-ος, ι. Acc. α and (*less commonly*) μάρτυν. D. pl.
 μάρτυσι.
 Οἰδίπους, Œdipus. Οἰδίποδος and Οἰδίπου. D. Οἰδίποδι. Acc. Οἰδίποδα and
 Οἰδίπου. V. Οἰδίπου.
 ὄρνις (ὀ, ή), bird; fowl; ὄρνιθος, &c. Acc. ὄρνιθα and ὄρνιν. Pl. regular, and
 also ὄρνεις, ὄρνειν. D. ὄρνισι(ν), only.
 οὖς (τό), ear. R. ὠτ.
 Πνύξ (ή), the Pnyx. G. Πενκ-ός, &c. *with transposition of the consonants*.
 Ποσειδών, Neptune. Acc. Ποσειδῶ. V. Πόσειδον.
 Σωκράτης, G. ους, D. ει, &c. A. Σωκράτη (Plato), Σωκράτην (Xenoph.), V.
 Σώκρατες.

¹ With accent on ult. of G. and D. γυναικός, &c. but γυναικα, γυναικες, γυναικῶν.

ὑδωρ (τό), water. R. ὑδαρ.

χείρ (ή), hand: χειρός, &c., but χερ for root of G. and D. Dual, and D. pl.

χειλιδών (ή), swallow. χελιδόνος, but V. χελιδοῖ.

υἱός, son. G. υἱοῦ, reg., but also the following cases from υἱεύς. G. υἱός. D.

υἱεί. (Acc. υἱέα.) Du. υἱεῖ, υἱεῖν. Pl. υἱεῖς, υἱέων, υἱέσιν, υἱέας (υἱεῖς).

II. VERBS with *futurum medium* in active signification.

[Those with asterisk have also fut. act.]

*ἀγνοῖω, ἀγνοήσομαι, do not know; am ignorant of.

ᾄδω, ᾄσομαι, sing.

ἀκούω, ἀκούσομαι [perf. ἀκήκοα¹], hear.

ἀπολαύω, ἀπολαύσομαι, receive from; reap (*good or evil*) from.

ἀπαντάω, ἀπαντήσομαι, meet.

ἀρπάζω, ἀρπάσομαι, snatch, seize.

βαδίζω, βαδιοῦμαι, go; walk.

βιώνω, βιώσομαι, live.

*βλέπω, βλέψομαι, look.

βοάω, βοήσομαι, cry out; shout.

*διώκω, διώξομαι, pursue.

γελάω, γελάσομαι, laugh.

γηράσκω, γηράσομαι, grow old.

*ἐγκωμιάζω, ἐγκωμιάσομαι, panegyrize.

*ἐπαινέω, ἐπαινέσομαι, praise.

ἐπιορκέω, ἐπιορκήσομαι, forswear myself.

*θαυμάζω, θαυμάσομαι, wonder at; admire.

*θηράω, θηράσομαι, } hunt; chase.

*θηρεύω, θηρεύσομαι, }

κάμνω, καμῶμαι, labour; suffer from (*disease, &c.*).

κλέπτω, κλέψομαι, steal.

*κολάζω, κολάσομαι, chastise.

*κωμάζω, go in festive procession; revel.

*οἰμώζω, οἰμώξομαι, bewail.

πηδάω, πηδήσομαι, leap.

πνίγω, πνίξομαι, choke, strangle.

*ποθέω, ποθέσομαι, desire.

*προσκυνέω, προσκυνήσομαι.

σιγάω, σιγήσομαι (*tacere*), to utter no word; hold my tongue.

σιωπάω, σιωπήσομαι (*silere*), to make no noise; be silent.

σκώπτω, σκώψομαι, mock, scoff.

σπουδάζω, σπουδάσομαι, hasten; am in haste.

συρίζω, συριζομαι, whistle; pipe.

τωθάζω, τωθάσομαι, jeer.

φεύγω, φεύξομαι, fly.

*χωρέω, χωρήσομαι, have room; contain; go, &c.

¹ Perf. pass. with σ, and without reduplic.

III. VERBS with *futurum medium* in a passive sense.

ἀδικῶ, injure : ἀδικήσομαι, shall be injured.
ἀπαλλάττω, free from : ἀπαλλάξομαι, shall be freed from.
ἀλίσκω, take : ἀλώσομαι, shall be taken.
ἀμφισβητῶ, dispute ; contest : ἀμφισβητήσεται, will be contested.
βλάπτω, hurt : βλάψομαι, shall be hurt.
ζημιῶ, punish : ζημιώσομαι, will be punished.
ὁμολογῶ, confess : ὁμολογήσεται, will be confessed.
τιμᾶω, honour : τιμήσομαι, will be honoured.
φυλάττω, guard : φυλάξομαι, shall be guarded.

IV. CATALOGUE OF ANOMALOUS AND DEFECTIVE VERBS.—(THIERSCH.)

The *Roots* need not be learnt by heart.

1. ἀγνυμι, break.—ἀγ, ἄγνυ.
ἀγνυμι, ἀξω, ἄξα (am broken): ἱαξα, ἱάξην. Hom. ἤξα.
2. ἄγω, lead.—ἀγ, ἄγε: ἄγαγ.
ἀγω, ἀξω, ἤξα, ἤγεκα, ἀγήγεκα; Dor. ἀγήοχα: ἤγαγον, ἤγαγόμην.
3. αἰρίω, take.—αἰρε—ἔλ.
αἰρίω (ήσω, ηκα); ῥιρήθη.—ἐλόν, εἰλόμην.
4. αἰσθάνομαι, perceive.—αἰσθ, αἰσθε: αἰσθαν.
αἰσθάνομαι, αἰσθήσομαι, ᾗσθημαι, ᾗσθόμην.
5. ἀλέξω, ward off.—ἀλεα, ἀλεξ, ἀλεξε.
ἀλέξω, ἀλεξήσω. Aor. infin. ἀλέξασθαι.
6. ἀλίσκομαι, am taken.—ἀλ, ἄλε, ἀλίσκ—ἀλο.
ἀλίσκομαι, ἀλώσομαι, ἐάλωκα. Aor. ἐάλων or ἤλων.
MOODS.—ἀλῶ, ἀλοίην, ἀλώναι, ἀλούς.
7. ἁμαρτάνω, err; sin.—ἁμαρτ, ἁμαρτε, ἁμαρταν.
ἁμαρτάνω, ἁμαρτήσομαι, ἡμάρτηκα: ἡμαρτον.
8. αὐξάνω, increase.— { ἀεγ, ἄγ, ἀεξ.
 { ἀγ, αὐγ, αὐξ, αὐξαν.
ἀέξω, }
αὐξω, } αὐξήσω -σομαι, ἠύξημαι. ἠύξῃην. (Aor. ἄεξε, ἀίξατο, Hom.)
αὐξάνω, }

14. γιγνώσκω, know.—γνο, γιγνο, γιγνώσκ.
γιγνώσκω, γινώσμαι, ἔγνωκα, ἔγνωσμαι. ἔγνω (ἔγνων, γινῶθι, γινώην, γινῶ, γινῶναι, γινούς).
15. δάκνω, bite.—δακ, δηκ: δακν.
δάκνω, δήξομαι, δέδηχα. ἔδακον.
16. δαμάω, subdue.—δαμ, δμα: δαμν, δαμνα: δαμα.
δαμάω, δαμᾶσω, δέδμηκα, δέδμημαι. ἰδήθηην, ἰδάμην.
17. δαρθάνω, sleep.—δαρθ, δραθ: δαρθι: δαρθαν (12).
δαρθάνω, δαρθήσομαι, δεδάρθηκα. ἔδαρθον (ἔδραθον poet.), ἰδάρθην.
18. δίμω, build.—δεμ, δμε.
δίμω, δέδμηκα, δέδμημαι, ἰδήθηην.
19. διδάσκω, teach.—δαχ, διδαχ, διδαχσε, διδασκε, διδασκε.
διδάσκω, διδάξω —ομαι, δεδίδαχα. ἰδιδαξα (Hesiod διδάσκησεν).
20. διδράσκω, run away.—δρα, διδρα, διδρασκα.
διδράσκω, δράσσομαι, δέδρακα. ἔδραν.
(ἔδραν, δρᾶθι — — δρᾶναι, δράς.)
21. ἰγείρω, wake.—ίγερ, ίγειρ: ίγρ, ίγρε.
ίγείρω, ίγήγερκα (trans.), ίγρήγορα (intrans.). ήγγρόμην.
22. ἔδω, eat.—ιδ, ιδε: ισθι.
ἔδω and ισθίω, (ἰδήδεκα) ἰδήδουκα, ἰδήδεσμαι. ήδέισθην. A very anomalous future, ἔδομαι.
23. εἶπον, I said.
εἶπον (εἰπέ, &c.). Less commonly; εἶπα, εἶπον (not, εἰπόν, B.), εἰπάτω, &c.
24. ἐλαύνω, drive on.
ἐλαύνω, ἐλάσω (ᾶ), ἐλήλακα, ἐλήλαμαι, ἤλαθην. Att. fut. ἐλῶ, ῥε, ῥι, &c. infin. ἐλῶν. It is *trans.* (drive, urge on), but used as *intrans.* (march, ride), by omission of *acc.*
25. ἔπω, am busied with.—έπ, έπ.
ἔπω, aor. ἔσπον (σπεῖν, σπών poet.); in compounds εἶπον (δειπών).
ἔπομαι (follow), ἔψομαι. ἐπόμην (imperf.), ἐσπόμην (aor.), σποῦ, σπίσθαι, σπόμενος.
26. ἔρχομαι, come.—έρχ. ἐλευθ, ἐλυθ, ἐλθ: ἐλυθ, ἐλουθ.
ἔρχομαι, ἐλεύσομαι, ἐλήλυθα (εἰλήλυθα, Hom.). ἤλυθον, ἤλθον.
27. εὐρίσκω, find.—εύρ, εύρε, εύρισκε.
εὐρίσκω, εύρήσω. εύρηκα, εύρημαι, εύρον —όμην, εύρέθηην. Verb. adj. εύρετός.
28. ἔχω, have, hold.—έχ, έσχ and ίσχ, ίσχε, σχε, σχεθ.
ἔχω, ἔξω and σχήσω, σχήκα. Imp. εἶχον; aor. ἔσχον, ἔσχηθην. [ἔσχον, σχεσ (σχε in compounds), σχοίην, σχῶ (σχῆς, &c.), σχεῖν, σχών.] Also, infin. and part. σχεθεῖν, σχεθών. Verb. adj. ἐκτός, σχετός.
29. ἔψω, boil.—έπ, έψ, έψε.
ἔψω, ἐψήσω. Verb. adj. ἐφθός, ἐψητός, ἐψητός.
30. θνήσκω, die.—θαν, θνα, θνησκ.
θνήσκω, θανοῦμαι, τίθνηκα¹. ἔθανον. Verb. adj. θνητός (mortal).
31. ἕζω, sit.—εδ, έζ; ίζ, ίζε, ίζαν.
ἕζω, seat; ἕζω, sit; ἕζάνω, seat and sit; ἕζήσω.
καθίζω, καθιῶ, ἐκάθισα, ἐκαθισάμην. καθίζομαι, καθιδοῦμαι.

¹ In perfect, the following abbreviated forms (from θνα) are very common: τίθναμεν, ατε, ᾶσι. τίθναθι, τεθναῖην, τεθνάναι, τεθνήεω. Plup. ἰτίθνασαν. From τίθνηκα arose an Attic fut. τεθνήξω or τεθνήξομαι.

32. *ἰκάνω*, come.—*ἰκ*, *ἰκαν* : *ἰκνε*.
ἰκάνω and *ἰκνέομαι*, *ἵξομαι*, *ἵγμαι*. *ἵξα*, *ἰκόμην*.
33. *καίω*, burn.—*κα*, *και*, *καυ*.
καίω (*κᾶω* Att. uncontr.), *καύσω*, voc. *ἔκηα*. Pass. *κίκαυμαι*, *ἐκαύοην*, *ἐκῆην* (non-Attic). Verb. adj. *καυστός*, *καυτός*.
34. *καλίω*, call.—*καλ*, *καλε* : *κλα*.
καλίω, *καλίσω* (Att. *καλῶ*, *καλοῦμαι*), *ἐκκληκα*. *ἐκάλεσα*, *ἐκλήθην*.
35. *κάμνω*, labour.—*καμ*, *κμα* : *καμν*.
κάμνω, *καμοῦμαι*, *ἐέμηκα*. *ἐεαμον*.
36. *κεράω*, mix.—*κερ*, *κερα*, *κρα*. *κερνα*, *κιρνα*. *κερα*, *κεραννυ*.
κεράω, *κεράννυμι* and *κιρνάω*, *κεράσω*, *ἐκκῤακα*, *ἐκκῤαμαι*, *ἐκράθην*. Also *κεκίρασμαι*, *ἐκεράσθην* (*ἐκερόμην*, Hom.).
37. *κρεμάννυμι*, hang.—*κρεμ*, *κρεμα*, *κρεμαννυ*.
κρεμάννυμι, hang (trans.), *κρεμάσω* (*κρεμῶ*, Att.).
κρεμάννυμαι, am hanged. Mid. hang myself; *κρεμασθήσομαι*, *ἐκρεμάσθην*.
κρέμαμαι, hang (intrans.), *κρεμήσομαι*, *ἐκρεμάσθην*.
(*κρέμαμαι*, *κρέμωμαι*, *κρεμαίμην* and *οίμην*.)
38. *κυνίω*, kiss.—*κυ*, *κυν*, *κυνε*.
κυνίω, *κῦσω*, *κυνήσομαι* : *ἐκῦσα*.
39. *λαγχάνω*, get by lot.—*λεχ*, *λαχ*, *ληχ* : *λενχ*, *λεγχ* : *λαχ*, *λαχχαν*.
λαγχάνω, *λήξομαι*, *εἴληχα* and *λίλογχα*. *ἐλαχον*, *εἴληγμαι*.
40. *λαμβάνω*, receive.—*λαβ*, *ληβ* : *λαμβ*, *λαμβαν*.
λαμβάνω, *λήψομαι*, *εἴληφα*, *ἐλαβον*.
(Ion. *λάμψομαι*, *λέλαμμαι*, *ἐλάμφθην*, and *λελάβηκα*.)
41. *λανθάνω*, am hid.—*λαθ*, *ληθ* : *λανθαν*.
λανθάνω (*λήθω*), *λήσω*, *λίληθα*. *ἐλαθον*.
λανθάνομαι (mid.), *λήσομαι*, *λίλησμαι*. *ἐλαθόμην*.
42. *λούω*, wash.—*λο*, *λοι*, *λου*.
λούω. For this verb the Attics use contracted forms from *λόω*. Imperf. 3 sing. *ἔλου* : so *λούσθαι*, *λούμενος*.
43. *μανθάνω*, learn.—*μαθ*, *μηθ* : *μαθε* : *μανθαν*.
μανθάνω, *μαθήσομαι*, *μεμάθηκα*. *ἐμαθον*.
44. *μείρομαι*, receive as one's share.—*μερ*, *μαρ* : *μορ* : *μειρ*.
μείρομαι, perf. *ἐμμορα*. *εἵμαρται*, it is determined by fate (*ἐμμορον*, Hom.).
45. *μίγνυμι*, mix.—*μιγ*, *μιγνυ* : *μισγ*.
μίγνυμι (*μίσγω*), *μίξω*. Pass. *μίμιγμαι*, *ἐμίχθην*, *ἐμίγην*.
46. *μιμνήσκω*, remind.—*μνα*, *μνησκ*, *μιμνησκ*.
μιμνήσκω, *μνήσω*—
μιμνήσκομαι, I bring to mind; mention; *μνησθήσομαι*, *ἐμνήσθην*; and perf. *μémνημαι* (as new pres.), I remember; *μimνήσομαι*.
47. *ὀζω*, give forth a smell; smell.—*ὀδ*, *ὀξ*, *ὀζε*.
ὀζω, *ὀξήσω* (*ὀξίσω*), *ὀδωθα* (with meaning of the pres.).
48. *οἶομαι*, think.—*οἶ*, *οί*, *οίε*. [Sing. 2 *οίει*.]
οἶομαι and *οἶμαι*, *οἰήσομαι*. Imp. *ὀόμην*, *ὤμην*. *ὤήθην* (*οἶηθῆναι*).
49. *οἶχομαι*, am gone.—*οίχ*, *οίχε*, *οίχο*.
οἶχομαι, *οἰχέσομαι*, *ὤχημαι*, and *οἰχωκα*.
50. *ὀλισθαίνω*, glide.—*ὀλισθ*, *ὀλισθε*, *ὀλισθαν*, *ὀλισθαίν*.
ὀλισθαίνω and *ὀλισθαίνω*, *ὀλισθήσω*, *ὠλισθηκα*. *ὠλισθον*.
51. *ὀλλυμι*, destroy.—*ὀλ*, *ὀλε*, *ὀλυ*.
ὀλλυμι, *ὀλίσω*, *ὀλῶ*, *ὀλώλεκα*. *ὠλεσα*.
ὀλλυμαι (am undone), *ὀλοῦμαι*, *ὀλωλα*. *ὠλόμην*.

52. *ῥμννμι*, swear.—*ῥμ*, *ῥμε*, *ῥμο* : *ῥμνν*.
ῥμννμι, *ῥμοῦμαι*, *ῥμῶμοκα*, *ῥμῶμοσμαι*. *ῥμοσα*, *ῥμῶσθην*.
 (σ dropt in the rest of perf. p. *ῥμῶμοσαι*.)
53. *ῥνίνημι*, profit.—*ῥν*, *ῥνα*, *ῥνινα*.
ῥνίνημι, *ῥνήσω*, *ῥνήσα*. (as *ῥστημι* in pres. and imperf.)
ῥνίναμαι (receive benefit), aor. *ῥνήμην* (*ῥσο*, &c.) or *ῥνάμην*.
 [from *ῥνδμην*, *ῥναίμην*, *ῥνασθαι*.]
54. *ῥράω*, see.—Filled up with tenses from *ῥπ* (in *ῥψ*, *ῥπ-σο*) and *ῥδ*.
ῥράω, *ῥψομαι*, *ῥῥῥῥα*, *ῥῥῥῥμαι* (*ῥμμαι*), *ῥῥθην*. Imp. *ῥῥων*. For aor. *ῥδον*
 (*ῥδῆ*, &c.) and *ῥδῥμην* (*ῥδῶ*, &c.). Verb. adj. *ῥρατίος*, *ῥρατός*, *ῥρατός*.
 55. *ῥσφραίνομαι*, smell (trans.). *ῥσφρ*, *ῥσφρε* : *ῥσφρα*, *ῥσφραίν*.
ῥσφραίνομαι, *ῥσφρήσομαι*. *ῥσφρῥμην* (*ῥσφρῥμην*, *ῥσφρῥῥμην*).
 56. *ῥφείλω*, owe.—*ῥφελ*, *ῥφειλ*, *ῥφειλε*.
ῥφείλω, *ῥφειλήσω*, *ῥφελον* (as a wish only).
 57. *ῥφλισκάνω*, owe.—*ῥφελ*, *ῥφλ*, *ῥφλε*, *ῥφλισκ*.
ῥφλισκάνω, *ῥφλήσω*. *ῥφλον*.
 58. *παίζω*, sport.—*παιγ*, *παιδ*, *παίζ*.
παίζω, *παίξομαι*, *πίπαισμαι*. *ῥπαισα*.
 59. *πάσχω*, suffer.—*πεθ*, *παθ*, *πηθ* : *πενθ* : *παθ*, *παθσχ*, *πασχ*.
πάσχω, *πέισομαι*, *πίπονθα*. *ῥπαθον*.
 60. *πετάννυμι*, spread out.—*πετα*, *πτα* : *πεταννν*.
πετάννυμι, *πετάσω*, &c. P. pass. *πίπταμαι*, *ῥπετάσθην*.
 61. *πέτομαι*, fly.—*πετ*, *πετα*, *πτα* : *ῥπτ*, *ῥπτ* : *ποτε*.
πέτομαι (*πετήσομαι*), *πτήσομαι*. Aor. *ῥπτῥμην* (*ῥτίσθαι*).
 There are also two other aorists :
ῥπτάμην (from *ῥπταμαι*), *πτάσθαι*, *πτάμενος*.
ῥπτην (from the obsol. act.), *πτήναι*, *πτάς*.
 62. *πέρθω*, lay waste.—*περθ*, *παρθ*, *πραθ* : *πορθε*.
πέρθω, *πέρσω*, &c. aor. *ῥπραθον*. Hom. (*πορθίω* a collateral form.)
 63. *πήγνυμι*, make fast, hard, fix, congeal.—*παγ*, *πηγ*, *πηγνν*.
πήγνυμι, *πήξω*, *πίπηγα* (intrans.). *ῥπάγην*.
 64. *πίνω*, drink.—*πι*, *πιν* ; *πο*.
πίνω (irr. fut.), *πίομαι*, *πίπωκα*, *πίπομαι*. *ῥπιον*, *ῥπόθην*.
 65. *πιπράσκω*, sell.—*πρα*, *πιπρα*, *πιπρασκ*.
πιπράσκω (no fut.), *ῥππῥῥα*. *ῥπῥῥθην*.
 66. *πίπτω*, fall.—*πετ*, *πεσ* : *πεπετ*, *πιπτ* : *πτε*, *πτο*.
πίπτω, *πεσοῦμαι*, *ῥππτωκα*, *ῥπεσον*.
 67. *πλήσσω*, strike.—*πλαγ*, *πληγ*, *πλησ*.
πλήσσω (reg.). Aor. 2 pass. *ῥπλήγην*. Perf. 2 *ῥππληγα*. (Hom. &c.)
 In the compounds, *ῥκπλήγτω*, &c. (*to terrify*) : Aor. *ῥκπλήγην*.
 (πατάσσω used in the active by the Attics.)
 68. *πυνθάνομαι*, enquire.—*πυθ*, *πενθ* : *πυνθαν*.
πυνθάνομαι, *πεύσομαι*, *ῥπεννμαι*. *ῥπυθῥμην*.
 69. *ῥρίζω*, do (*poet.*).—*ῥρεδ*, *ῥεγ* : *ῥρεδ*, *ῥργ* : *ῥρεζ*.
ῥρίζω and *ῥρεδ*, *ῥρέζω* and *ῥρεζω*, *ῥρογα*, *ῥργμαι*. *ῥρεξα*, *ῥρεξα*, *ῥρέχθην*.
 70. *ῥέω*, flow.—*ῥε*, *ῥεν* : *ῥυ*, *ῥυι*.
ῥέω, **ῥρεύσομαι* and *ῥυήσομαι*, *ῥῥῥῥεκα*. **ῥῥῥεσσα*, *ῥῥῥῥην*.
 [The forms with asterisk are un-Attic.]
 71. *ῥήγνυμι*, break.—*ῥαγ*, *ῥηγ*, *ῥηγνν* : *ῥωγ*.
ῥήγνυμι, *ῥήξω*.—*ῥῥῥῥῥην*. *ῥῥῥῥῥα* (am broken to pieces).

72. σβίννυμι, *extinguish*.—σβε, σβεννυ.

σβίννυμι, σβίσω, ἐσβηκα, ἐσβισμαι, ἐσβίσθην, ἐσβην (*was extinguished*).

73. σμάω, *smear*.—σμα, σμη, σμηχ.

σμάω (αἰς, ᾗς), σμήσω, &c. ἐσμήχθην.

74. στορέννυμι, *strew*.—στορ, στορε, στορεννυ: στορ, στρωννυ.

στορέννυμι, } στορίσω, ἐστόρεσα, ἐστορίσθην, and
στόρνυμι, } στρώσω, ἐστρώσα, ἐστρώθην.
στρώννυμι, }

Verb. adj. στρωτός.

75. τίμνω, *cut*.—τεμ, ταμ: τεμν, ταμν: τμε.

τίμνω, τεμῶ, τέμμηκα. ἔτεμον (ἐταμον), ἐτμήθην.

76. τίκτω, *bring forth, bear*.—τεκ, τεκτ, τικτ.

τίκτω, (τίξω) τίξομαι, τίτοκα. ἔτεκον, ἐτεκόμεν.

77. τιτράω, *bore*.—τρα, τραν, τραιν, τετραιν.

(τιτράω, τραίνω) τετραίνω, τρήσω, τέτρηκα, τέτρημαι. ἰτέτρηνα.

78. τρέχω, *run*.—θρεχ.—δρεμ, δραμ, δραμε.

τρέχω, (θρίξομαι) δραμούμαι, δεδράμηκα (δέδρομα, Ep.). (ἐθρεξα), ἑδραμον.

79. τρώγω, *eat*.—τρωγ—τραγ.

τρώγω, τρώξομαι. ἔτραγον.

80. τεύχω,

} τυγ, τυχ, τυχε.

τυγχάνω, happen on, hit, } τυχ, τευχ and τυγχαν.

τεύχω, poet., τεύξω, τέτευχα, τίτευμαι. Verb. adj. τευκτός, τυκτός.

τυγχάνω, τεύξομαι, τετύχηκα. ἔτυχον.

81. τύπτω, *strike*.—τυπ, τυπτ, τυπτε.

τύπτω has generally τυπτήσω in Attic: ἐτύπην. Verb. adj. τυπτητός.

82. φαίνω, *show; appear*.—φα, φαν, φαιν.

φαίνω, φανῶ, πέφνηα: ἔφνηα.

φαίνομαι, φανούμαι (φανήσομαι), πέφασμαι, ἐφάνθην, ἐφάνην.

The passive has the *intrans.* meaning (*appear, shine*), which belongs also to the *perf.* 2 of the active, and sometimes to the *pres.* and *imperf.*

But πέφασμαι, ἐφάνθην have also a strictly *passive* meaning.

83. φέρω, *bear*.—φερ.—οί.—ινεκ. ἔνεγκ.

φέρω, οἶσω, ἐνήνοχα. Aor. 1 ἤνεγκα (ἤνεικα, Ion.).

Pass. ἐνεχθήσομαι and οἰσθήσομαι, ἐνήνεγμαι, ἠνείχθην (ἠνείχθην, Ion.)

Verb. adj. οἰστής, οἰστός.

84. φθάνω, *anticipate* (*anticipate*).—φθα, φθαν.

φθάνω, φθάσω or φθήσομαι, ἐφθακα. ἔφθην.

(ἐφθην—φθαῖν, φθῶ, φθῆναι, φθας.)

85. χαίρω, *rejoice*.—χαρ, χαίρ, χαίρει: χαρε.

χαίρω, χαίρῃσω, (εὐχαίρηκα,) εὐχαίρημαι, (εὐχαρμαι, Poet.), ἐχάρην.

86. χίω, *pour*.—χι, χευ, χυ.

χίω (χεύσω), ἐχύκα, ἐχύμαι. (ἐχευα, Ep.) ἔχεα—ἐχύθην (ῥ). (Fut. Mid.

χίομαι. F. act. χίω, χεῖς, χεῖ.)

V. WORDS WITH PENULT LONG.

Certain general rules may be first stated.

(1) All diphthongs and contractions are *long*.

(2) Short vowels before two consonants or a double consonant become long by *position*: but

- (3) A *mute* before a *liquid* does *not* make a vowel long by position, unless it be a *middle* mute (β, γ, δ) before λ, μ, or ν.

Hence the *penult* in ἄτεκνος, θύσποτος, χαράδρα is *short*.

————— πίπλεγμαι, εὐδομος, βίβλος is *long*.

The following words have the *penult* long:—

- | | | | |
|--|--------------------------|---------------|---------------------|
| a) ὁ φλύαρος, | idle talk ¹ . | κόβαλος, | knave. |
| ἀνιαρός, | vexatious. | ἄερατος, | pure, unmixed. |
| τιάρα, | tiara. | νεανίς, | young woman. |
| ὀπαδός, | attendant. | σίναπι, | mustard. |
| αὐθάδης, | self-satisfied, proud. | σιαγών (ῆ), | jaw. |
| b) Together with those in αἰός from ἄγω or ἄγνυμι: | | | |
| λοχαγός, | captain. | ναυαγός, | shipwrecked person. |
| c) κάμνος (ῆ), | stove. | ὄμιλος (ὀ), | crowd. |
| χαλινός (ὀ), | bridle. | στρόβιλος, | cone of a pine. |
| σίλιον, | parsley. | πίδιλον, | shoe. |
| κύμιον, | cumin. | χειιδών (ῆ), | swallow. |
| συκάμινον, | mulberry. | ἐριθος, | labourer for hire. |
| κυκλάμινον, | cyclamen. | ἀκριβής, | accurate. |
| δωτίνη, | gift. | ἀκόνιτον, | aconite. |
| ἄξινη, | axe. | τάριχος (τό), | salt-fish, &c. |
| ῥητίνη, | resin. | | |
| d) αἰσχύνη, | shame. | πάπυρος (ῆ), | papyrus. |
| εὐθύνη, | examination. | λάφυρον, | booty. |
| κίνδυνος (ὀ), | danger. | κίτυρον, | bran. |
| βόθυνος (ὀ), | pit. | ἄγκυρα, | anchor. |
| λάγυνος, | flask. | γέφυρα, | bridge. |
| πρεσβύτες, | old man. | ὄλυρα, | spelt. |
| ψίμυθος (ὀ), | white lead. | κολλύρα, | sort of cake. |
| κίλυφος (τό), | husk, pod. | | |

- (1) Adjectives in υρος have generally the *penult* *short*; as ἔχυρός, ὀχυρός (from ἔχω): but ἰσχυρός (from ἰσχύω), *strong*.

- (2) The *penult* of the following words is *sometimes* *short*; but it is safer to pronounce them *long*.

μυρική,	tamarisk.	κορύνη,	club.
πλημμυρίς,	flood, tide.	τορύνη,	ladle.

- (3) The following proper names have the *penult* long:—

(α) Στόμφαλος, Φάρσαλος, Πρίαπος, Ἄρατος, Δημάρατος, Ἀχάτης, Μιθριδάτης, Εὐφράτης, Νιφάτης, Θεανώ, Ἰάσων, Ἀμασις, Σάραπις (Serapis).

(ι) Εὐριπος, Ἐνιπείς, Σέριφος, Φοινίκη, Γράνικος, Καῖκος, Ὀσιρις, Βούσιρις, Ἀγχίσης, Αἶγινα, Καμάρινα, Ἀφροδίτη, Ἀμφιτρίτη.

(υ) Διόνυσος, Ἀμφρυσός, Καμβύσης, Ἀρχύτας, Κωκυτός, Βηρητής, Ἀβυδός, Βιθυνός, Πάχυνον, Κέρκυρα or Κόρκυρα.

The following have the *first* syllable long:

ψιλός,	bare.	μικρός,	small.
χλός (ὀ),	fodder.	τιμή,	honour.

¹ Or, idle talker.

λιμός, (ὁ),	hunger.	νίκη,	victory.
ρίνος (ῆ),	skin.	κλίνη,	bed, couch.
λίτος,	little.	δίνη,	whirlpool.
θυμός (ὁ),	mind, passion.	χρυσός (ὁ),	gold.
λύμη,	outrage.	ξυνός,	common.
ρυνός (ὁ),	pole of a carriage.	γρυνός,	hook-nosed.
χυμός (ὁ),	juice, sap.	κυφός,	bent.
χυλός (ὁ),	chyle.	ψυχρός,	cold.
τυρός (ὁ),	cheese.	ψυχή,	soul.
πυρός (ὁ),	wheat.		
φυλή,	tribe.	λύπη,	sorrow.
ύλη,	wood, matter.		
σύριγξ (ῆ),	pipe.	τρυγών (ῆ),	turtle dove.
ἄρη,	ruin.	φράτωρ,	member of the same ward.
δαλός (ὁ),	firebrand.	σφραγίς (ῆ),	seal; τραχύς, rough.

In dissyllable verbs in *ω*, and those in *ανω*, *ινω*, *υνω*, *υρω*,

{ *i* and *v* are *long* : except in γλύφω, and (*Atticè*) τίνω, φθίνω.
 { *a* is *short* : except in *ικάνω* ; and in *φθάνω*, *εσχάνω* in the *Epic* poets.

Of contracted verbs, the following should be marked as having the first syllable long :—

κινέω, move.	σιγάω, am silent.	συλάω, plunder.
ρίγιω, shudder.	διφάω, search for.	φυσάω, blow, breathe.

By knowing these quantities, we know the quantity of many compounds, *ἄτιμος*, *ἄψυχος*, *ἐμβριθής*, *ἄσυλον*, &c. : and of many *proper names*, such as *Hermotimus*, *Demonicus*, *Eriphyle*, &c.

A few compounds take the *short vowel* of the second Aor. instead of the long one of the present. This happens

- (1) In some substantives in *η*, *ης* : *τρίβη*, *διατρίβῃ*, *ἀναψύχῃ*, *παραψύχῃ*, *παιδοτρίβης*.
- (2) In some adjectives in *ης*, G. *εος* : *εὐκρίνης*, *ἀτριβής*, *παλιντριβής*.

Though the rule that a *vowel before a vowel is short*, has even more exceptions than in Latin, yet it is oftener short than long.

In *ως*, *ια*, *ιον* (in *nouns*), it is short ; except in

φλιά, door-post.	σρία, pebble.	καλιά, nest.	κονία, dust.
ἀνία, vexation.	αἰκία, (<i>personal</i>) insult.	Ἀκαδημία.	

The following words have also the penult *long* :—

λαός (ὁ),	people.	ναός (ὁ),	temple.
κάω (for καίω),	burn.	κλάω (for κλαίω),	weep.
Ἐννώ, Bellona.			

Of words in *ων, ιων*,

1) Those with *ο* in penult of gen. have penult *long*.

2) ————— *ω* ————— *short*.

Hence the penult is *long* in *Ἀμφίων, Μυχάων*, &c. and all *comparatives* in *ων*; *βελτίων*, &c.: but *short* in *Δευκαλίων, Φορμίων*, gen. *ωνος*.

Of proper names in *ας*, those in *λαος* have of course the *α* long: besides these observe,

Ἀμφιάρῃος (long): Οινόμαος (short).

Obs.—In a vast number of cases not mentioned here, the *accents* are of great help towards ascertaining the quantity of syllables.

VI. PRINCIPLES OF WORD-BUILDING.

I. WORDS FROM SUBSTANTIVES AND ADJECTIVES.

1. Verbs derived from substantives and adjectives denote the *being, having, making, or furnishing with*, what the root expresses.

2. *άω, έω, εύ* (and sometimes *ώσσω*, or *ώττω*, *άζω* and *ίζω*), denote *being, or having*.

3. *όω, ίζω, ύνω, αίνω*, denote *making, making into, or furnishing with*.

4. *Obs.* Those in *άζω, ίζω*, from proper names, denote *adopting the manners, party, or language* of the person or nation.

α) Other terminations are (1) *desideratives* in *είω*, from root of future, and in *ιάω, άω*, from substantives; (2) *inchoatives* in *σκω*; (3) *frequentatives* in *άζω, ίζω, ύζω*.

II. SUBSTANTIVES FROM VERBS AND ADJECTIVES.

5. Endings to mark *the man who does*, are these:

ευς, τηρ, τωρ, and (of first declension) *της*.

In compounds *ος*, and sometimes *ας* or *ης*.

6. The feminines of *ευς* are *ισσα, εια*.

But *τηρ* and *τωρ* give *τειρα, τρις*, and *τρια*.

της τρια gives,—remember this,—

Nor *τρια* only, sometimes *τις*.

7. *ειον*, from name of man in *ευς*,

Is th' *instrument* the man doth use,

Or *place* in which he works: *τρα, τρον*,

(From *της* and *τωρ*) with *τηριον*,

Have the same meaning which is meant

By *ειον*: *αρον*¹, too, is *instrument*.

¹ From verbal roots-

8. *μός, μη*—and *μα*
Whose genitive is *τος* ;
σις, σια, η or *α*,
And (*mas.* or *neuter*) *ος*,
Are nouns from *verbs* ; and by them is exprest,
The *doing*, or the *thing* quod factum est.

(REMARKS.)

9. The *sigma* terminations naturally follow the *future* ; and the *mu* terminations the *perfect passive*. The vowel terminations change *ε* of the root into *ο*, like the *perf. mid.*

10. *μος* generally becomes *σμος*, when added to *pures*.

11. *μη, μα*, do not always take this *sigma*, even when the perfect has it: but they generally retain the *long vowel* of the *future* when they do not.

12. *μος* denotes properly the *intrans.* notion of the verb: *δδνμός*, *weeping* (but often *the thing done*): *μα*, the *thing done*: *μη* fluctuates between both meanings.

13. *σις* (G. *εως*), *σια* (= Eng. *ing*: Lat. *io*) denote the *doing*: though sometimes (as the terminations *ing, io*) the *thing done*.

14. In some compounds *σια* denotes a permanent property.

15. *η* or *α* have not so distinctly marked a signification, but the *abstract* notion generally prevails. Most of them are *oxytone*. Those in *εια*, from verbs in *εω*, have the *α* long, and are *paroxytone*. The *quantity* and *accent* distinguish them from those in *εἶα* from adj. in *ης*. (See 17.)

16. Masculines in *ος* are generally dissyllables with *ο* for the vowel of the root¹; neuters in *ος* never take the *ο*. Masculines in *τος* are longer forms, generally *oxytone*.

III. SUBSTANTIVES FROM ADJECTIVES.

17. *ια, της* (G. *τητος*), *συνη*. From roots that end in *ε* or *ο* (i.e. from adjectives in *ης, ους*) *ια* becomes *εια, οια* respectively: *ἀλήθεια, εὐνοια*.

a) A final *τ* generally becomes *σ* before *ια*: but *not*, if the root ends in *στ*.

IV. ADJECTIVES FROM SUBSTANTIVES, VERBS,
AND OTHER ADJECTIVES.

18. { *ιος* (Eng. *like, ly, en, &c.*) } mark *belonging, relating to, or proceeding from, consisting of, &c.*
{ *ικός* (Eng. *tive, sive, ic, &c.*) }

a) The termination *ιος* coalesces with a final *α, ε, ο, υ*, into *αιος, ειος, οιος, υος*.—*ειος* is often from the name of a *person* (Eng. *ic, ean*). A final *τ* often becomes *ς* before *ιος*: as *πλού-ς-ιος* from *πλού-τ-ος*.

19. *ιος, ἵνος* (Eng. *y, en*) denote the *substance* or *material* of which a thing consists.

a) Some in *ινος* are from words of *time*; and some from other substantives and even adjectives (*ἀλγεινός, ἀληθινός*).

20. *ρός*² (*ερός, ηρός*), *αἰός*, *εις* (*ήεις, όεις, ίεις*) and *ώδης*, generally denote *fullness, abundance* (Eng. *y, ful, ous*).

¹ Either as coming from roots with *ο*, or by changing *ε* into *ο*.

² Observe the accents wherever they are given.

21. *μoς* and *ιoς* denote *capability, fitness, &c.*; those in *ιμoς*, both *transitively* and *intransitively*; those in *ιoς* only in a *transitive* sense.
22. *ός, νός, λός, ωλός, ρός*, and *ας*, also express the verbal notion as adjective; *most commonly* in a *passive*, but sometimes in a *transitive* sense.
23. *μων* denote the possession of a *habit or feeling*, expressed by a verb.
24. *τίος* = part. in *duo*.
25. *τός* = *past participle*; but often *fit or proper* to be, &c. (*ibilia*).

V. ADVERBS.

26. *ως*, added to the root of adjective.
27. *δον, σε*, express *manner, place, &c.* (from substantives).
28. *θι* = *in* a place: also the old datives, *οι, ησι*¹, or (after *ι* or *ρ*) *ᾱσι*; and (chiefly from *pronominal* adjectives) *χοῦ, χῆ*.
29. *θεν* = *from* a place.
30. *δε* = *to* a place.
31. *δον, δην, &c.*, denote *manner* (from verbs).
32. *ι, ει, τει, δις*, are other adverbial terminations, denoting *manner, circumstance, &c.*
33. *στι* is from *national* names.

VI. PECULIAR CLASSES OF SUBSTANTIVES.

34. *Diminutives*.—*ιον, διον, ιδιον, αριον, ασιον, υδριον, υλλιον, υλλις, ις, ισκος, ισκεη, &c.*
35. *Amplificatives*, *ων, αῖ*.
36. *Gentilia*. *ος, ιος, ινος, ανος, ηνος, ιτης, ιατης, ωτης, ευς*.
37. *Patronymics*. $\left\{ \begin{array}{l} \text{ιδης (G. ου), ιων (G. ιονος),} \\ \text{αδης (from ης, ας, ιος),} \end{array} \right\}$ (*masculine*).
ις, ας, ωνη, ινη..... (*feminine*).

A in composition has three meanings.

38. (1) *α* (= *ἀνευ, without*), *not, un-, &c.*, negative.
- (2) *α* (= *ἄγαν, very much*) strengthens the meaning.
- (3) *α* (= *ἅμα, together*) expresses the connexion between two objects.

Table of the less obvious meanings of Prepositions in Composition.

39. *ἀμφί*, on both sides.
40. *ἀντί*, against, marking opposition; in return for, &c.
41. *ἀνά*², up; back again.

¹ Not *γσι*. B.

² With *βαίνειν*, &c. *ἀνά*, up, and *κατά*, down, mean respectively *into the interior*, and *down to the coast*.

42. *διά* (*dis*) marks *separation*; *taking apart* or *aside*.
 43. *ἐν*, often *into*.
 44. *κατά* ¹, *down*; it often implies *completion*, and hence 2) *ruin, destruction* (answering in both to *per*).
 45. *μετά* (*trans.*) marks *transposition, change, sharing*.
 46. *παρά* sometimes signifies (like *præter*) *missing, or doing amiss*. *παράβαινεν*, *to transgress, &c.*

VII. ACCENTUATION.

I. SUBSTANTIVES.

(1) FIRST DECLENSION. [*First and second declensions.*]

1. *α*, Gen. *ης*. Accent as far back as possible. But Roman names in *ῖνα* are *properisp.*, and Greek names in *δᾶ, θᾶ, paroxytone*.

a) Hence those in *εῖα*, from adj. in *ης*, are *proparoxytone*, since they end in *ᾶ*: those in *εῖα*, from verbs in *εῖω*, *paroxytone*, since they end in *ᾶ*.

2. *ρα*, accent as far back as possible, except *verbal* derivatives, which are *oxytone*.

3. *ύνη*, *paroxytone*.

(The other terminations can hardly be reduced to rule, from the number of endings and exceptions.)

4. *δης, αδης*, are *paroxytone*.

5. *της* from *verbs*, generally *oxytone*, except those that in the poets appear likewise with the termination *ηρ*, as *ψάλτης, κυβερνήτης, πλάστης, κλίπτης, ψεύστης*.

(2) SECOND [*Third*] DECLENSION.

6. Here, too, words directly from the root (whether with or without the change of *ε* into *ο*) are *paroxytones*: those with peculiar syllables of formation (as *μος, ρος, &c.*) are *oxytone*.

7. *Κίνδυνος, θάνατος, κάλαμος*, with *κόσμος* and *ὄγμος*—

Add *πόλεμος* ^θ *ἔρμος* ^τ and *οἶμος* ^ρ *πότμος* and *ῶμος*,

Throw their accents back: to these add *ῥλος*, *a mortar*.

8. OBL. <i>νόμος</i> , <i>law</i> ,	<i>νομός</i> , <i>pasture-ground</i> .
<i>λουτρόν</i> , <i>bath</i> ,	<i>λουτρον</i> , <i>water for washing</i> .
<i>βίος</i> , <i>life</i> ,	<i>βίος</i> , <i>bow</i> .
<i>δῆμος</i> , <i>people</i> ,	<i>δημός</i> , <i>fat</i> .

9. *Oxytone* are *λαός, ναός, θεός, υἱός, ἀδελφός*,
Κριός, and others besides, without *abstract* signification.

¹ Hence *κατά* is sometimes equivalent to *up* in English: *καταφαγεῖν*, *to eat up*.

10. Neuters are accented as far back as possible. (—¹ ἱρπειόν, ζυγόν, πτερόν, ών, and the *adjective* substantives φυτόν, βοτόν, ρυτόν.)

11. Diminutives in *ιον* are *paroxytone* when they form a dactyl (παιδίον): when not, they throw the accent as far back as possible.

12. Of other diminutives,

a) *ισκος* is *paroxytone*, νεανίσκος.

b) *αριον*, *ιδιον*, *υλλιον*, *υφιον*, *προparoxytone*.

(3) THIRD DECLENSION.

13. Monosyllables with acc. *a* are *oxytone*. — πᾶς.

14. Monosyllable *neuters*, and those with nom. -ς, acc. *v*, are *perispomena*. — κλείς, εἰς, λῖς (but acc. κλεῖν, εῖν, λῖν).

(Polysyllables.)

15. a) Neuters throw the accent as far back as possible.

b) The following terminations (of *mas.* and *fem.*) are *oxytone*; the others throw the accent back as far as possible.

αν, ευς, ω

ας, *fem.* + ὁ ἀνδριάς, ἰμάς.

ην — some proper names and adjectives.

ηρ, *mas.* + ἡ γαστήρ.

ις, acc. *a* — ἄγλις, δέλλις, μέρμις, ὄρνις.

ως — ἔλως, γάλως. + ὁ εὐρώς, ἰδρώς, ταῶς.

υς — βότρυς, γίνυς, γῆρυς, ἔγχευς, θρήνυς, ἱτυς, κόρυς, κώμυς, νίκυς, πίλευς, πῆχυς, πίτυς, πρέσβυς, στάχυς, χέλυς: and some proper names, as Γόρτυς, Φόρκυς.

ων, *fem.* — γλήχων, μήκων. + many proper names (as Παφλαγών, Μακεδών), the names of the months (Γαμηλιών), all in *ων*, and ἄγων, ἀγκών, αἰών, ἀλεκτρών, ἡγεμών, κηδεμών, κανών, λειμών, χιτών, and a few more².

16. Feminine names of persons in *ις* are accented on the same syllable as the *masculine* form from which they are derived: if, however, the masculine was *proparoxytone*, or a *dissyllable darytone*, the *fem.* in *ις* is *oxytone*.

Thus, αὐλητήρ, Σπαρτιάτης, but Πέρσης, αἰχμάλωτος.

αὐλητρίς, Σπαρτιάτις, Περσίς, αἰχμαλωτίς.

II. ADJECTIVES.

17. Simple adjectives (except those that are used *substantively*, as φίλος, a friend, &c.) generally have the accent on the last syllable; compound adjectives not. But to this rule there are many exceptions.

¹ — (minus) means 'except': + (plus) means 'together with.'

² So words denoting a place where things are kept: e. g. σιτοβολών (granary), &c. ὀδούς, tooth, is *oxytone*.

I.	II.	III.	IV.
<i>Oxytone.</i>	<i>Paroxytone.</i>	<i>Proparoxytone.</i>	<i>Properispomena.</i>
θος, κος, λος, νος, πος, ρος, σος, στος¹. αος when there is no kindred form in εως. ης, G. εος. ας, G. αδος. υς.—Verbals in τος. Dissyllables in οιος, φος; and αιος from substantives.	ιλος, υλος, λτος. Verbals in ττος. ας, when G. not αδος. εις, ων. Multiplicatives in οος. ης, G. ητος, with the word δλίγος.	ιος, εος, μος, and polysyll. in ιος (when these endings are simply ap- pendcd to the root).	Polysyllables in οιος, φος; αιος from subst. Dissyllables in ιος.
<i>Exceptions.</i>	<i>Exceptions.</i>	<i>Exceptions.</i>	<i>Exceptions.</i>
αϊόλος ἡλίκος βίβηλος πηλίκος δῆλος τηλίκος ἔκηλος κόλος λάλος ὄλος φαῦλος — μόνος — ἄκρος γαῦρος γλίσχρος ἐλεύθερος λάβρος παῦρος — ἴσος μέσος —	αἰσυλος ἐκών	βαλῖος δεξιός πολίος σκολίος — ἀντίος ἐναντίος — ἰθιλημός ἰταμός — ἀνδρείος γυναικίος ἑταιρείος ἡθείος μεγαλείος οἰκίος ὀθνηίος παιδείος παρθενίος σπονδείος —	ἀραιός ἡβαιός γεραιός κραταιός δηναίος παλαιός — βίβαιος δίκαιος βίαιος μάταιος δειλαιός — — ὁμοίος } Atticd. γίλοιος }
All in ὕνος — Those in ινος from simple roots, de- noting a <i>substance</i> or <i>species</i>.	} <i>proparox.</i>		
πλήρης — ἤμισυς θῆλυς πρίσβυς		Those in ιος, where the ε is an Ionic insertion, are <i>oxytone</i>; as κενός, &c.	

¹ When adjectives with these terminations are formed from simple roots. Of course ξος, ψος, come under σος.

(Compound Adjectives.)

18. *ος*.—Accent as far back as possible, except in those compounded of *noun*, *verb* (in that order) with *long penult* and *transitive meaning*; which are *oxytone*.

19. *Exceptions*.—Those in *αρχος*, *σῦλος* are *proparoxytone*: so are those in *εργος* that express a *worker*, not as one who follows such an occupation, but as one who is of *such a character*. These become *properisp.* if a contraction takes place; as *κακό-εργος*, *κακοῦργος*.

20. When the penult is *short*, those with a *transitive meaning* are *paroxytone*; those with a *passive* or *intransitive meaning*, *proparoxytone*: *μητροκτόνος*, *mother-killing*: *μητροκτόνος*, *killed by his mother*.

21. *Exceptions*.—Compounds with short penult whose first *factor* is a *preposition*, a (*privative* or *intensive*), *δυσ*, *εὖ*, *ἀει*, *ἀγαν*, *ἀρι*, *ἀρτι*, *ἐρι*, *ἡμι*, *ζα*, *παν*, *πολυ*, are *proparoxytone*: so are many in *ος* (from *εχω*).

22. Verbs in *τος* become *proparoxytone* in the compounds, *when they are declined with two endings*: not otherwise.

23. *ης*, *G. εος*. Those are *oxytone* (1) that have *short penult*, and a *verbal root* as their last *factor*; as, *ιοβαφής*.

(2) Those ending in *αλγής*, *αχθής*, *ειδής*, *ουργής*, *πληθής*.

(3) The compounds with the words enumerated in 21; as, *ἀτερπής*, &c.

24. The neuters of *ήρης*, *ώδης*, are *properisp.* *ήρες*, *ώδες*.

25. The others in *ης*, *εος*, throw the accent as far back as possible (*ὑπερμεγίθης*, neut. *ὑπερμέγιστος*).

26. Those in *ας*, *G. ου*, are *paroxytone*.

27. Those in *ης*, *G. ου*, with *penult long* are *oxytone* (except those in *πώλης*): those with *penult short*, *paroxytone*.

28. If, however, the *last factor* is an *unaltered substantive*, the accentuation of that substantive is retained.

29. All in *πλήξ*, *ρωξ*, *τρωξ*, *σφάξ*, are *oxytone*.

III. NUMERALS.

30. Numerals throw the accent as far back as possible.

31. *Exceptions*.—(1) *ἑπτὰ*, *οκτώ*, *ἐννία*, *ἐκατόν*.

32. (2) Adverbs in *άκις* (*paroxytone*).

33. (3) Ordinals in *οστός* (*oxytone*).

34. (4) Multiplicatives in *οος*, *οῦς*.

35. (5) Substantives in *ας*; *μονάς*, *τριάς*, &c. (*oxytone*).

IV. ADVERBS.

36. *ως* from *oxytones* in *ος* is circumflexed: from *barytones*, *paroxytone*.

37. *ως* from *ης* is *oxytone* (— those in *ήθως*).

38. *ως* from *υς*, *ων*, *εις*, and participles, is *paroxytone*.

39. *θεν* } (1) Those in *οθεν*, *οθι*, *οσι*, are *paroxytone*; except those from
θι } *πᾶς*, *ἄλλος*, *οἶκος*, *ἐνδον*, and *ἐκτός*¹, which are *proparoxytone*.
σι }

(2) With any vowel *but o* before the termination, the accent remains on the syllable that has it in the original word: *ἀρχῆθεν* from *ἀρχή*; *ἄνωθεν* from *ἄνω*. Except *ἔκαθεν* from *ἐκάς*, *ἄττιδ' ἔκας*.

40. *δε* is enclitic, and treated as such; *πόλινδε*, *οἰκόνδε*, *Μεγαράδε*.

41. *άθεν* is *paroxytone*: *δόν*, *ηδόν*, *oxytone*.

¹ Remember these words by their meaning: "Every other house, within (and) without."

GREEK EXERCISES.

§ 1. *Preliminary Remarks on some of the Tenses.—The Aorist.*

THE Imperfect has, besides the usual meaning of that tense, ¹ that of expressing *continued* or *repeated actions*, taking place in past time.

The Aorists express actions *independently*, as *completed* in past 2 time.

Thus the aorist is used of actions conceived as *single* and *definite* (often *momentary*) actions, without any reference to their *duration*. The imperfect, denoting that the action was *going on* at some past time, naturally implies *some duration*. Hence it is often used of *continued* and *repeated actions*.

The dog *bite* him (*aor.*): the dog *howled* all night (*imperf.*).

The aorist is a *narrative*, the imperfect a *descriptive* tense.

Obs. The Imperfect (of *habitual* actions) is often construed by 'used to,' &c.

The Perfect expresses actions *continued* or *remaining in their* 3 *effects* up to the *present* time.

a) Hence the *aor.* is nearly our *perfect indefinite* (the perf. formed by *inflection*): the *perf.* our *perfect definite* (or perfect with 'have').

b) But when the connexion of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperfect †.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

† Thus (1) τῶν οἰκτῶν οὐδὲνα κατέλιπεν (*has left*), ἀλλ' ἄπαντας πίπρακεν. (2) Darius summons Cyrus from the government, ἣς αὐτὸν σατράπην ἐποίησεν (of which he *had made* him Satrap).

- 4 It is taken for granted that the pupil knows
- (1) That the verb agrees with its nominative case.
 - (2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender, number, and case*.
 - (3) That the transitive verb is followed by the accusative, &c. &c.

EXAMPLES.

- 5 a. τὸ τῆς ἀρετῆς κάλλος, *the beauty of virtue*.
 b. ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or, manages) the affairs of the state*.
- 6 (a) A governed genitive is often placed between an article and its noun.

In this way *two* and even *three* articles may stand together.

- 7 (b) ὁ πράττων, (*the person doing* =) *he who does*.
 Hence the *article* with a *participle* is equivalent to a *personal* or *demonstrative pronoun* with a *relative sentence*.

Thus,

ὁ πράττων, *he who does*.
 τοῦ πράττοντος, *of him who does*.
 &c.

Pl. οἱ πράττοντες, *those who do*.
 τῶν πραττόντων, *of those who do*.
 &c.

8 VOCABULARY 1.

Virtue (ἀρετή). *Beauty* (κάλλος, n.). *City, state* (πόλις). *Thing, or affair* (πράγμα^a). *To do, transact, manage* (πράττω).

Wonder or am surprised at, admire (θαυμάζω, with fut. mid.—but aor. 1 act.). *Well* (εὖ). *Ill* (κακῶς). *Often, frequently* (πολλάκις). *Citizen* (πολίτης, ι, b). *Judge* (κρίτης).

πράττω, *do*, has also the *intransit.* meaning of *our to be doing well* or *ill*: i. e. to be *prosperous* or *unfortunate*. In this sense it has the *perf.* 2 τίπρᾱγα. The α is long throughout.

Exercise 1.

- 9 I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

^a Nouns in *μα* from *verbs* generally denote the *thing produced by the act*. They may be compared with the *pass. participle* (τὸ πεπραγμένον), Wd.-B. 8, 11.

^b Nouns in *της* of the first *decl.* from *verbs*, denote the *male doer of the action*, Wd.-B. 5: those from *substantives* denote a *person standing in any near relation* to what is denoted by the substantive: as *πολίτης* from *πόλις*. Those in *της* from *subst.* have the ι long. *Κρίτης* is from *κρίνω*.

§ 2. *The Article (continued).*

a. Κύρον μεταπέμπεται, *he sends-for Cyrus*.—ἀναβαίνει οὖν ὁ 10
Κῦρος, *Cyrus therefore goes-up*. 2. Σωκράτης, *Socrates*.
ὁ Σωκράτης, *Socrates (as a celebrated philosopher)*. 3. Ἀθῆ-
ναι, *Athens*. αἱ Ἀθῆναι, *Athens (as a celebrated city)*.

b. Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.

c. ἵππος ἔτεκε λαγών, *a mare brought-forth a hare*.

d. γυνή τις ὄρνιν εἶχεν, *a woman (or, a certain woman) had a hen*.

e. ἡ κόρη ἐγένετο ἀσκός*, *the girl became (or, was turned into) a leather-bottle*.

(a) Proper names, if they have been *recently mentioned* or are to 11
be pointed out as *well-known* and *distinguished*, take the article:
but otherwise *not*.

Hence the names of *Deities, Heroes, &c.* generally take the article;
and the names of persons *recently mentioned*.

(b) But if the proper name is followed by a *description* which 12
has the article, the proper name is without the article; unless it is
to be distinguished from others, or expressed *emphatically*, as being
well-known, or as having been *previously mentioned*†.

(c) The Greek has no indefinite article (our 'a'). 13

(d) Our 'a' should be translated by *τις*, when a *particular*
person or thing is meant, though not named: in other words,
wherever we might substitute '*a certain*' for '*a*'.

(e) The *subject** generally has the article, the *predicate* not. 14

VOCABULARY 2. [Those with * prefixed are to be looked for in 15
the lists of irregular substantives and verbs.]

Socrates (*Σωκράτης). *Athens* (Ἀθῆναι). *Philosopher* (φιλόσοφος).

Horse, mare (ἵππος). *Hare* (λαγώς, *acc.* λαγών and λαγῶ).

Woman (*γυνή. R. γυναῖκ. V. γύναι). *Hen* (*ὄρνις). *Water* (*ὕδωρ, n.

* Or, ἀσκός ἐγένετο ἡ κόρη. So, Θεός ἦν ὁ Λόγος, *the Word was God*. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as an individual, in a particular class; not that it is the *whole* of that class.

† Kr. who quotes Baecl. 1314: οὖν ἐκ δόμων ἄνθρωπος ἐξεβλήσθαι | ὁ Κάλμος ὁ μίγας.

* That is, the *nominative before the verb*. See note c, above.

ε 'Bird,' but in *Att.* generally *cock*, *hen*; just as we use *fowl*.

R. ὕδαρ). Wine (οἶνος^b). Boy, son (παῖς, G. παῖδος). To have (* ἔχω). To bring forth, or, of birds, to lay (* τίκτω, R. τέκ). Damsel or maiden (κόρη). Leather-bottle (ἀσκός). Become (* γίγνομαι¹, γιν). An egg (ὠόν). Three (τρεῖς, τρία, τριῶν, τρισί).

Exercise 2.

- 16 I admire the beauty of the hen. A (*d*) boy had a hare. The water was turned into wine (*e*). The hen laid three eggs. A certain damsel had three hens. I admire the virtue of the maiden. The hare was turned into a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire *those who transact*¹ the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into wine. A certain judge has three hens.

§ 3. Article (continued).

- 17 *a.* ὁ σὸς δοῦλος, *your slave*. *b.* ἀλγῶ τὴν κεφαλὴν (I am pained as to the head =) *I have a pain in my head*. *c.* ἦδετο ἐπὶ πλουσίοις τοῖς πολίταις, *he rejoiced (or was glad) when the citizens were wealthy (or, that the citizens were wealthy)*. *d.* ὁ ἐμὸς πατήρ καὶ ὁ τοῦ φίλου, *my father and my friend's* (literally, *my father and the of my friend*).
- 18 (*b*) *My, your, his, &c.* are to be translated by the article, when it is quite obvious *whose* the thing in question is.
- Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns must be used.
- 19 (*c*) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances^m.

^b οἶνος, with the digamma Φοῖνος, vinum. So ὠόν, ὠφόν, ovum.

¹ γίγνομαι, γενήσομαι, γεγένημαι and γίγονα, γεινόμεν. All *intrans.* for *am born; become*. *γεινόμεν* and *γίγονα* also serve for preterites of the verb 'to be.' When *γίγονα* may be construed 'I am,' it means, 'I am by birth,' or 'have become.' B.

γείνομαι, *am born*, poet.: aor. *γεινάμην*, *begot, bore* (in prose as well as poetry).

^m Thus in the example it is not, '*rich citizens*,' that are opposed to *other citizens*; but the *wealth of the citizens* is opposed to the *poverty of the same citizens*.

VOCABULARY 3.

20

Slave (δούλος). *To feel or suffer pain; to be pained at* (ἀλγίω).
Head (κεφαλὴ). *To rejoice, be glad, or take pleasure in* (ἡδομαι, dat.).
Wealthy, rich (πλούσιοςⁿ, Wd.-B. 18). *Father* (πατήρ^o). *Friend* (φίλος).
Thine, thy (σός). *Mine, my* (ἐμός). *Jaw* (γνάθος, f.). *Tooth* (δδούς, G.
 δδόντος, m.). *Ear* (οὖς, ὠτός, n.). *Foot* (πούς, ποδός, m.). *Hand* (*χείρ,
 χειρός, f. but R. χερ for G. D. dual, and D. plur.). *Knee* (*γόνυ, n.
 R. γόνυ). *Brother* (ἀδελφός). *Daughter* (θυγάτηρ^o). *Mother* (μήτηρ^o).
Wise, clever (σοφός). *Happy* (εὐδαίμων). *To love* (φιλέω). *To be vexed*
at (ἄχθομαι, ἰσμαι, ἡχθίσθην, dat.). *Beautiful* (καλός). *Bad* (κακός).

Obs. 1. ἡδισθαι and ἄχθισθαι are more commonly followed by the dat.^p
 (without a prepos.) except in the construction (in 17, c) explained in 19.

Obs. 2. 'That,' when it stands for a subst. before expressed, is to be translated by the article. (See 17, d.)

Exercise 3.

The mother of the beautiful daughter has a pain in her jaws. 21
 I am glad that my brothers are happy (c). The father rejoiced in
 his son's being wise (c). My friend and my brother's (d). I often
 have a pain in my foot. My mother was suffering from a pain in
 her hands (b). I am vexed that the bad are wealthy (c). The
 daughter loves *her* mother. My slave loves my brother's. I admire
 your virtue and *that* of your friend. The beautiful damsel shall be
 turned into a horse. I am pleased with *those who transact*¹ the
 affairs of the state. He was vexed that the citizens were rich.
 I take pleasure in my daughter's being beautiful (c).

§ 4. Article (continued).

a. ἡ τοῦ ποιητοῦ σοφία^a, or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wis-* 22
dom (cleverness, &c.) *of the poet.* ἡ καλὴ κεφαλὴ, or ἡ κεφαλὴ ἡ

ⁿ Adjectives in *ιος* denote what *belongs to, concerns, or comes from* what the root expresses. They are formed from *substantives*, and sometimes from other adjectives in *ος*. When the root ends in *τ* it is sometimes changed into *σ*: πλοῦτος, *wealthy*, πλούσιος.

^o Πατήρ, μήτηρ, θυγάτηρ, γαστήρ, throw away *τ* in G. and D. *sing.* and D. *pl.* They have V. *ερ*, and insert *α* (observe the accent) before *σι* in D. *pl.*

^p Ἀχθομαι occurs with ἐπί, Xen. Hell. 7, 1, 32. (ἤχθοντο ἐπὶ τῷ φρονήματι αὐτῶν)· ἡδομαι in Cyr. 8, 3, 44. In the poets they are also followed by the acc., especially of neut. pronouns.

^q Substantives in *ιά* are derived from *adj.* and express the *abstract* notion of the *adj.*

The other positions of the *gen.* are frequently met with: Μηδείης τὴν ἀρπαγὴν, Herod. i. 3. ἡ ἀναχώρησις τῶν Ἀθηναίων, Thuc. i. 12. For a *partitive gen.* these are the only correct positions.

καλή', *the beautiful head*. *b.* Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of Philip* (υἱός, *son*, understood). ὁ Σωφρονίσκου, *the son of Sophroniscus*. *c.* εἰς τὴν Φιλίππου, *into Philip's country* (χώραν, *country*, understood). *d.* τὰ τῆς πόλεως, *the affairs of the state* (πράγματα understood). τὰ ἐμένα, *my affairs, my property*. οἱ ἐν ἄστει, *the people in the city, those in the city*. οἱ σὺν τῷ βασιλεῖ, *those with the king* (= οἱ ἐν ἄστει or σὺν τῷ βασιλεῖ ὄντες; sc. ἄνθρωποι).

- 23 (*d*) The *substantive* to which the article refers is often *understood*: and often the participle 'being' (ὢν) also; so that the article then stands alone before a *genitive*, or a *prepositiva* with its case.

24 VOCABULARY 4.

Poet (ποιητής). Wisdom, cleverness (σοφία). Alexander (Ἀλέξανδρος). Philip (Φίλιππος). Sophroniscus (Σωφρονίσκος). Son (υἱός). Country (χώρα). Our (ἡμέτερος). Yours (ὕμετερος). March an army, when spoken of its general (* ἱλαύνω). March of the army, and of a person *undertaking an expedition*; also *journey, set out*, &c. (πορεύομαι, with aor. I pass.; ἐπὶ τινα, *against a person*). Persian (Πέρσης, ov). Scythian (Σκύθης, ov). Cyrus (Κύρος). King (βασιλεὺς). Madness (μανία¹). People (δῆμος). Army (στράτευμα², n.). Geometer (γεωμέτρης, ov). With (σύν, dat.). City, town (ἄστυ, n.).

Exercise 4.

- 25 I admire the wisdom of the geometer. *The people in the city* admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage*¹ the affairs of the state. I rejoice in the king's being wealthy². I am vexed when the bad are wealthy². The people in the city (*d*) admire the son of Philip. The king has the tooth-ache (*i. e.* suffers-pain in his teeth³). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip*.

¹ The latter position gives emphasis to the adjective or dependent gen.

² This word was formed from an *adj.* μανός, *mad*, which is quoted by Suidas. See 22, q.

³ στρατός, *στρατιά*, *army*; *στρατεία*, *expedition*. *στράτευμα* has both meanings; the latter often in Herodotus.

⁴ ἄστυ never means *the state*, as πόλις does. It is often used of an *old* or *sacred* part of a πόλις, as we speak of 'the City,' as a part of London.

§ 5. *Article (continued).*

οἱ παῖλαι^w, the *long ago* men = *the men of old* (i. e. the men 26
[*being*, or, *who were*] long ago). ὁ μεταξὺ χρόνος, the *between*
time = *the intermediate time*. ἡ αὔριον, *adv.* (ἡμέρα, *day*, under- *τη μερὶς τῆς*
stood), *the morrow, the next day*.

An adverb with the article is equivalent to an adjective. 27

VOCABULARY 5. 28

Long ago (παῖλαι). *Man* (ἄνθρωπος, *homo*). *Between* (μεταξὺ).
To-morrow (αὔριον, *adv.*). *Time* (χρόνος). *Near* (πῆλας—πλησίον).
One's neighbour (ὁ πλησίον). *Then* (τότε). *Now* (νῦν). *Here* (ἐνθάδε).
There (ἐκεῖ). *Up, upwards* (ἄνω^x). *Down, downwards* (κάτω). *Move*
(κινῶ). *Crocodile* (ὁ κροκόδειλος). *Both* (ἄμφω, ἀμφότερος; the
latter often in the plural; ἀμφότερα τὰ ὦτα, *both his ears*, Xen.). *Life*
(βίος). *This* (οὗτος, B. 38. W. 33. Ac. 50, 4).

Exercise 5.

[In doing the exercise, consider which of the adverbs comes nearest
to the meaning of the adjective or equivalent phrase.]

The men *of old* did this. They did this the next day (*dat.*). 29
The crocodile moves its *upper* jaw. The son of Sophroniscus has a
pain⁴ in both his ears. I am surprised at the madness of the *Per-* *viz. Socrates*
sians of old times. I wonder at *the men of the present day*^y. I
admire *the wise men of old*. They love *the present life*. We won-
der at the madness of our neighbours. *The people there*^z are asto-
nished at the madness of those with the king. I am astonished at
the cleverness of those who manage my affairs. δεξιότης

Exercise 6.

He had a pain (*imperf.*) in both his knees. The people here 30
admire the son of Sophroniscus. The crocodile was turned into a
hare (10, *e*). The people here admire my daughter and my bro-
ther's. The people there are doing well. I have often wondered
at the wisdom of our *present* geometers. The crocodile lays eggs.
The king of the Scythians has a pain in⁴ his *lower* jaw.

^w So in English 'the *then* Mayor.'

^x Of countries, ἄνω is used of marching into the interior; κάτω, of marching
down to the coast.

^y 'The *now* men.'

^z People = persons must not be translated by δῆμος. *The people there*, οἱ ἐκεῖ.

§ 6. *Article (continued).*

- 81 a. ὁ ῥινόκερως τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide.*
 b. φεύγωμεν τὰ αἰσχροῦ. διώκωμεν τὰ καλὰ, *let us fly from what is base; let us pursue what is honorable.*
 c. μὴ διώκωμεν τὰ αἰσχροῦ, *let us not pursue what is base.*
 d. τὸ ταχὺ λαλεῖν, *talking fast*; τοῦ ταχὺ λαλεῖν, *of talking fast*, &c.; τὸ πάντας κακῶς λέγειν, *the speaking ill of every body.*
 e. ἡ ἀρετή, *virtue*; ὁ χρῦσός, *gold*; οἱ ἀγαθοί, *the good*; οἱ ἄετοί, *eagles.*
 f. τὸ τελευταῖον, *at last*; τὸ ἀπὸ τοῦδε^a, *henceforth.*

- 81* (a) To express, for instance, that a person 'has a very beautiful head,' or 'very beautiful hands,' the Greeks said: 'has *the* head very beautiful,' 'has *the* hands very beautiful.'

The article must not be used, unless it is *assumed* that the thing in question *has* the property, the object being only to describe of *what kind* it is; so that the information is conveyed by the adjective, not by the substantive. If the writer wished to *inform* us that the rhinoceros *had* a *hide*, which was moreover a *strong* one, he would not use the article. Thus of the crocodile: ἔχει δὲ καὶ ὄνυχας κατρεπούς, *it has also strong claws.*

- 32 (b) τὸ καλόν, is: '*the beautiful*,' '*the honorable*,' in the *abstract*; *beauty*. τὰ καλὰ, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.

[Obs. We learn from *b*, that the *first person plur.* of the *pres. subj.* is used in exhortations; and from *c*, that *μὴ* is used with it for '*not*.' See 108, 1.]

- 33 (d) The infinitive with the article becomes, in effect, a substantive declinable throughout, and answering to the English '*participial substantive*' in *—ing*.
 34 (e) *Abstract* nouns, and the *names of materials*, generally take the article. When a *whole class*, or *any individual* of that class, is meant, the noun, whether singular or plural, takes the article.
 35 VOCABULARY 6.

Rhinoceros (ῥινόκερως, G. ὄρος). *Nose* (ὄψ, G. ὀπίς, f. : plur. *nos-trils*). *Horn* (κέρας, n. W. 20. B. p. 20. Ac. 35, 3). *Hide* (δορά^d). *Strong*

^a Literally, '*the from this*' (time).

^c Thus in English, "*Burke on the Sublime and Beautiful*."

^d Nouns in *α* and *η* from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into *ο*, as in perf. 2 (mid.) *δῖρω*, *flay*; *δορά*.

(ισχυρός). To fly from (φεύγω). Base, disgraceful (αἰσχρός—αἰσχίων, αἰσχιστος). To pursue (διώκω †). Fast, quick (ταχύς*, neut. adj. = adv.). Talk (λαλίω). Speak, say (λέγω). Speak ill of (κακῶς λέγειν, acc.). Speak well of (εὖ λέγειν, acc.). Treat ill, behave ill to (κακῶς ποιεῖν, acc.). Treat well, do kind offices to, confer benefits on (εὖ ποιεῖν, acc.). Elephant (ἐλέφας, νρος, m.). Stag (ἰλαφος, m.). Gold (χρῦσός). Good (ἀγαθός—ἀμείνων, ἀριστος). Eagle (ἀετός).

διώκειν is also, to prosecute; φεύγειν, to be prosecuted: διώκειν τινά φόνου, to prosecute a man on a charge of murder: φεύγειν φόνου (understand δίκην, cause, trial), to be tried for murder.

ΛΛΒ

Exercise 7.

The elephant has a strong hide. The maiden has very beautiful 36 hands. The stag has very beautiful horns¹². The Persian's boys pursue *what is honorable*. Let us fly from those who pursue¹ *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*Say*: fly-from) talking fast. Let us fly from the madness of *speaking ill of every body*. Let us do kind offices to our friends. The citizens prosecute Philip on a charge of murder¹⁷. Sophroniscus was tried for murder¹⁷. Let us henceforth pursue *the honorable*. Let us not treat our (18) slaves ill. He took pleasure in doing kind offices to the good (*Obs.* 1, p. 5). The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

§ 7. Article as demonstrative pronoun. Pronouns.

- a. τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, *the same things pain 37 some persons, but delight others*.
 b. λύκος ἀμνὸν ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγε[†], *a wolf was pursuing a lamb; and (or but*) it fled for refuge into a temple*.
 c. καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, *and he, being deceived, 38 pursues at full speed (literally, 'at or with force or strength')*.

† The fut. mid. is the more common in Attic Greek.

* B. 33.

† καταφεύγω.

§ δέ is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse unconnected with what goes before. It is often, therefore, omitted in translating into English.

d. αὐτὸς ἔφη, *he himself said (it)*. αὐτὸς ὁ δούλος, *or ὁ δούλος αὐτός, the slave himself*: ὁ αὐτὸς δούλος, *the same slave*. μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν, *I fear this more than death itself*. ἔδωκεν αὐτοῖς τὸ πῦρ, *he gave them the fire*. αὐτὸν γὰρ εἶδον, *for I saw the man himself*: εἶδον γὰρ αὐτόν, *for I saw him*.

- 38 (a) ὁ μὲν—ὁ δέ^h, *this—that; the one—the other, &c.* οἱ μὲν—οἱ δέ, *these—those; some—others*. (More than one ὁ δέ may follow.)
- 39 (b) In a narrative ὁ δέ stands (once) in reference to an object already named. So καὶ ὁ, when the reference is to a *person*.
- 40 (d) 1) αὐτός is '*self*,' when it stands in the *nom.* *without a substantive*, or, *in any case with one*.
- 2) αὐτός is *him, her, it, &c.* in an oblique case without a substantive.
- 3) ὁ αὐτός is '*the same*.'
- 4) αὐτός standing alone in an oblique case, is never '*self*,' except when it is *the first word* of the sentence.

41 VOCABULARY 7.

Same (ὁ αὐτός). *Some—others* (οἱ μὲν—οἱ δέ). *To pain*, ἀπὸ πόνου (ἀντίω). *Delight* (τίρπω). *Wolf* (λύκος). *Lamb* (ἀμνός). *Fly for refuge* (κατα-φεύγω). *Temple* (ναός¹). *More—than* (μᾶλλον—ἤ). *To fear* (φοβέομαι^k). *Death* (θάνατος). *Fire* (πῦρ, n.). *Say* (φημί, B. p. 114. W. 86). *Give* (δίδωμι, W. 84. B. p. 102. Ac. 146). *Sheep* (οἷς, οἷς^l). *Dog* (κύων, m. if the sex is not to be specified. R. κυν. V. κύων). *House* (οἶκος). *Deceive* (ἀπατάω, ἑξαπατάω, the latter being stronger, to deceive thoroughly). *At full speed* (ἀνὰ κράτος, at force). *Force, strength* (κράτος, n.). *Ride*, intrans. (* ἱλαύνειν, to drive on—ἵππον understood). *To ride up to any body*, ἱλαύνειν πρὸς (with acc.). *For* (γάρ). Can γάρ begin the sentence? (No.) Can δέ? (No.) Can μὲν? (No.)

^h μὲν, *indeed*;—δέ, *but*. Often, however, there is no considerable opposition between words so connected, the use of μὲν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*.

In translating from English into Greek, whenever the *second* of two connected clauses has a *but*, the first should have a μὲν.

¹ νεώς, Att.

^k In act. *frighten*. It has fut. mid. and pass.; aor. pass.

^l The forms in Attic Greek are: S. οἷς, οἷός, οἷν, οἷν.—D. οἷα, οἷών.

P. οἷς, οἷών, οἷσί, οἷας and οἷς. (It is m. and f.)

Exercise 8.

A dog **was** pursuing a sheep, **and it** fled-for-refuge into a house. 42
Some admire the mother; *others* the daughter. Cyrus rides at full speed. I^m *myself* say it. I admire the mother more than the daughter *herself*. They will give *him* the gold. I will give the gold to (the man) *himself* (40, 4). I deceived the slave *himself*. *And they* (c), being deceived, fly-for-refuge into a temple. *And he*, riding at full speed, flies from those who¹ are pursuing himⁿ. The wolves fly at full speed. Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue themⁿ *ourselves*. Let us not deceive our neighbour. *The Persians of those days*¹¹ pursued honorable things¹². Speak well of those who¹ have done you kind offices¹³. Cyrus rode up to him.

§ 8. Pronouns (continued).

- a. ἄλλοι, *others*; οἱ ἄλλοι, *the others*; οἱ ἕτεροι, *the others* (with 43 a stronger opposition), *the other party*.
 b. ἡ ἄλλη χώρα, *the rest of the country*.
 c. πολλοί, *many*; οἱ πολλοί, *the many, the multitude, most people*.
 d. πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *the whole city, all the city*.
 e. οὗτος ὁ ἀνὴρ, *or* ὁ ἀνὴρ οὗτος [not ὁ οὗτος ἀνὴρ], *this man*. ἐκεῖνος ὁ ἀνὴρ, *or* ὁ ἀνὴρ ἐκεῖνος, *that man*. αὐτὸς ὁ βασιλεὺς, *or* ὁ βασιλεὺς αὐτός, *the king himself*.

The noun with οὗτος, ὅδε (*this*), ἐκεῖνος (*that*), takes the article; 44 the pronoun standing *before* the article, *or after* the noun.

πᾶς in the sing.^o *without* the article (= ἕκαστος), '*each*,' '*every*;' 45 *with* the article, '*the whole*,' '*all*.'

VOCABULARY 8.

46

Others (ἄλλοι). *The others* (οἱ ἄλλοι). *The other party* (οἱ ἕτεροι). *The rest of*—(ὁ ἄλλος agreeing with its *subst.*). *Many, much* (πολύς).

^m The nom. of the *personal* pron. is not to be expressed.

ⁿ The *acc.* of the pronoun is seldom expressed when the person meant is quite obvious.

^o In the plur. πάντες *must* have the article, when there is reference to *particular* objects: when not, the usage is variable.

P W. 24. B. p. 29, 30. Ac. 39, 1.

Great (μέγας—μείζων, μέγιστος). *The many, the multitude, most people* (οἱ πολλοί). *Every, each* (πᾶς in the sing. without the art.). *The whole, all* (πᾶς ὁ, or ὁ πᾶς, in the sing. Pl. πάντες: see note on 45). *This* (οὗτος, ὅδε). *That* (ἐκεῖνος). *Man* (άνήρ, άνθρωπος). *Cut* (* τίμνω; of a country, to ravage or lay waste, by cutting down its trees, crops, &c.). *The enemy* (οἱ πολέμιοι, adj.).

Obs. άνήρ¹ (vir), man as opposed to woman, and used in a good sense. άνθρωπος (homo), man as a human being, opposed to other animals; and often used, like homo, when contempt is to be expressed.

Exercise 9.

[Obs. With 'this,' 'that,' the order is, Pron. Art. Noun.
(or,) Art. Noun, Pron.]

- 47 The enemy laid waste *the whole* country. The other party are laying waste *the rest* of the country. My brother is pursuing the same Persians. I admire *this* city. I often admired *that* city. The many do not (οὐ) admire the beauty of wisdom. The king *himself* is laying waste the *rest* of the country. A certain man was pursuing his slave; *but he* fled for refuge into the upper¹¹ city. The others were turned into eagles. I will give *the whole egg* to my brother. He gave *all the water* to his (18) horses. I feel pain⁴ in every part of my head (*in my whole head*). *Most people* rejoice when⁵ their friends are wealthy. *The other party* manage the affairs of the city.

§ 9. Pronouns (continued).

- 48 a. ἔθιζε σαυτόν, *accustom yourself*.
b. ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν ἀγαπᾶν, *he said that all men loved⁵ their own things*.
c. νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *he thinks that the citizens serve him*.

¹ W. 15, Obs. 3. B. p. 15. Ac. 40.

⁵ It is an idiom of our language to use a *past* tense in a sentence beginning with 'that' (and other dependent sentences), when the verb on which they depend is in a *past* tense. The *pres. infin.* must be used in Greek, whenever the action to be expressed by it did not *precede* the time spoken of.

d. στρατηγός ἦν Ξενοκλείδης, πέμπτος αὐτός, *Xenoclide was their general (himself the fifth =) with four others.*

(a) In the reflexive pronouns (ἐμαυτοῦ, &c.^u) the αὐτός is not 49 *emphatic*. To express 'self' emphatically, αὐτός must precede the pronoun, αὐτὸν σέ, &c.

(b) 'Own' is translated by the *gen.* of the reflexive pronoun 50 (ἐαυτοῦ). 'His' by the *gen.* of αὐτός. (So 'their' by *gen. plur.*)

(c) ἐαυτοῦ is often used (like *sui*) in a dependent sentence, or in 51 a clause having *acc.* and *infin.*, for the *subject* of the principal sentence ^v.

But the simple αὐτόν is often used, or εἰ (οὐ, οἱ, &c. σφεῖς, σφεῖς, &c.). οὐ is never *simply* reflexive in Attic prose, but is confined to *this kind* of reflexive meaning. B.^w The forms οὐ, εἰ, occur in *Plato*, but not in the other great Attic prose-writers. Kr.

VOCABULARY 9.

52

Accustom (εἰθίζω^x). I am accustomed (εἶθισμαι: or εἶωθα, a *perf.* 2 from εἶω: κατὰ τὸ εἶωθός, neut. part., according to my, his, &c. custom; as my, his, &c. custom was). Love, like, am fond of (ἀγαπάω: also, with *acc.* or *dat.*, I am contented with). Think, am of opinion (νομίζω). Serve, perform service (ὑπηρετέω γ). General (στρατηγός). To command an army (στρατηγέω). Third (τρίτος). Fourth (τέταρτος). Every body (πᾶς τις). I am present, am here, &c. (παρ-εἰμι. τὰ παρόντα, present things, circumstances, or condition.)

To perform this service, ὑπηρετεῖν τοῦτο.

———— these services, ὑπηρετεῖν ταῦτα.

Exercise 10.

Accustom yourself to confer benefits upon¹⁸ the good. Every 53 body loves *his own* things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you yourself (49). Philip was their general *with two others*. He thinks that the citizens have conferred benefits upon him. / Accustom yourself to be contented with your (18) present condition. Let us not treat those ill who¹ have done good to us.

^t From στρατός *army*, ἄγω *lead*.

^u W. 34, g. B. p. 43.

^v Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

^w This passage is misconstrued, and so made incorrect, by the Eng. Translator of Buttman, p. 325.

^x Aug. 1. εἰθίζον, εἶθισμαι. It is used in *pass.*

^y ὑπό, ἑπέρης, *rower*, properly, *to row for a person, or at his command*.

He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a ¹² large head. I am accustomed to perform you these services.

§ 10. *Of the Neut. Adjective.*

54 a. εἶπε ταῦτα, *he said this.* b. τὰ τῶν θεῶν φέρειν δεῖ, *we should bear what comes from the gods.* γ. σοφώτερον ποιεῖς, *you act more wisely.* δ. ἀσχιστα διέτλεσεν, *he lived in a most disgraceful way.* e. ἡ ἀρετὴ ἐστὶν ἐπαινετόν, *virtue is praiseworthy.* f. ἡ πολλὴ τῆς χώρας, *the greater part of the country.* g. ἡ μισυς τοῦ χρόνου, *half the time.*

55 (a) In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where *we* should rather use the *singular*.

56 (b) The *neut. article* with a *gen.* case is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

57 (c) Neuter adjectives are used *adverbially*; and generally,
The neuter *sing.* of the *comparative* } serve also for the *comp.* and
The neuter *plural* of the *superlative* } *superl.* of the *adv.*

58 (d) When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

59 (e) πολὺς (πλείων or πλείων, πλείστος), superlatives, and the *adj.* ἡμῖνς² stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not τὸ πολὺ τῆς γῆς, but ἡ πολλή.)

60 VOCABULARY 10.

We ought, should or must (δεῖ², oportet). *Bear* (*φέρω). *Said* (εἶπον^c). *Live* (δια-τελῶ, ἰσω, properly, *finish, go through*; βίον or

² *Acc. plur.* εἰς and εας. *G. ους* in later writers.

^a δεῖ (— δίοι, δέγ, δέιν, δέον), δεήσει. *Imperf.* ἔδει.

^c εἶπον (εἶπέ, &c.) an *aor. 2*. Also εἶπα *aor. 1*, of which εἶπαρ, εἶπαρω, and also εἶπας, are used by *Athic* writers.

χρόνον understood). *Praiseworthy* (ἐπαινετός). *To praise* (ἐπαινῶ^d). *To act* (ποιῶ). *Forwardness, zeal* (τὸ πρόθυμον, *adj.* for ἡ προθυμία). *Peloponnesus* (Πελοπόννησος, f.).

Exercise 11.

The others laid waste *half* the country. The other party¹⁹ act 61 more wisely. The rest¹⁹ of the Scythians act more wisely. He spent half his life in a most disgraceful way. The others are doing better*. The *rest* of the citizens are doing very well*. The king of the Persians has ravaged the greater part of the Peloponnesus. Wisdom is praiseworthy (d). The son of Sophroniscus⁹ said *this* (a). Let us bear *what comes from the gods*. The son of Philip will command (the army) *with three others*²¹. Accustom yourselves to bear what comes from the gods. One ought to like one's own things. A certain man had a hen. Eagles¹⁵ have a¹² very beautiful head. This stag has very beautiful horns.

§ 11. Subject and Predicate.

a. τὰ ζῶα τρέχει, *the animals run*. τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' 62 ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *of existing things some are in our power, and others are not in our power*. b. τοσάδε ἔθνη ἐστράτευσον, *so many nations went on the expedition*. c. τὰ τῶν φίλων κοινά, *the property of friends is common*.

(a) The *nom. neut. plur.* generally has the verb in the *singular*; 63 but often not (b) when *persons* or *living creatures* are spoken of.

(c) The verb 'to be' is often omitted.

64

VOCABULARY 11.

65

Animal (ζῷον). *Run* (*τρέχω B. δραμ). *In a person's power* (ἐπί with the *dat.* of the person; ἐπ' ἐμοί, *in my power*; ἐπ' ἐμοῦ, *in my time*; ἐπὶ τοῦ πατρὸς, *in my father's time*). *So many* (τόσος, τοσάδε, τοσοῦτος). *Nation* (ἔθνος, n.). *Go on an expedition* (στρατεύω). *Existing things, things that are*, or (55, a) *what is* (τὰ ὄντα, *part.* from εἰμι. B. p. 117. W. 95. Ac. 147. τῷ ὄντι, *in reality, really*). *To go away* (ἀπ-εμῖ. W. 96. B. p. 118. Ac. 147). *Now* (= *already, at once, without waiting any longer*—ἤδη).

^d —ἴσω (Xen. but generally ἴσομαι), ἦνεα, ἦνεκα, ἦνέθην; but ἦνυμαί.

* By 57 the *compar.* and *superl.* of good must here be used.

εἰμι has a *fut.* meaning, and is more common in this sense than ἐλεύσομαι, *fut.* of ἐρχομαι. In the *moods* it is used as *pres.* or *fut.* B.

[Words after which the omission of the *copula* ('is,' 'are,' &c.) is very common.]

Ready (ἔτοιμος^h). *Disappeared, vanished* (φροῦδοςⁱ). (*It is*) *time* (ῥα). *Easy* (ῥάδιον, n.). *Hard, difficult* (χαλεπόν, n.). *Worthy* (ἄξιος). *Possible* (δυνατός). *Impossible* (ἀδύνατος). *Necessity* (ἀνάγκη = *it is necessary*). *Lawful, fas* (θεῖμις, &c.).

Exercise 12.

66 These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It *is* now time to go away. They are ready to do this. The judge *is* worthy of death (*gen.*). The boys have disappeared^k; the father has disappeared. Many nations will go on the expedition. It is easy to the wise, to bear *what comes from the gods*^l. It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the son^o of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods. It is hard to deceive the wise. Those in the city are ready.

§ 12. On the Moods.

- 67 a. μὴ κλέπτε, *do not steal* (forbids stealing generally).
 μὴ κλέψῃς, *do not steal* (forbids stealing in a particular instance).
 b. { πάρεμι, ἵνα ἴδω, *I am here to see.*
 παρῆν, ἵνα ἴδοιμι, *I was there to see.*
 { οὐκ ἔχω (or οὐκ οἶδα), ὅποι¹ τράπωμαι, *I don't know which way to turn myself.*
 { οὐκ εἶχον (or οὐκ ᾔδειν), ὅποι¹ τραποίμην, *I did not know which way to turn myself.*

^h Afterwards ἔτοιμος.

ⁱ From πρό, ὁδός: only found in *nom.* of all numbers.

^k Begin with *adj.* Have, has, are not to be translated.

^l In *dependent* (or *indirect*) questions, the *regular* rule is to use,

not πόσος;	ποῖος;	πῆλικος;
(quantus?)	(qualis?)	how old or big?
but ὁπόσος,	ὁποῖος,	ὁπῆλικος.

So not πότε; ποῖ; ποῦ; πῶς; πόθεν; πῇ;

when? whither? where? how? whence? how? whither?

but ὁπότε, ὅποι, ὅπου, ὅπως, ὁπόθεν, ὅπη.

So, also, not τίς, but ὅστις. But the *direct* interrogatives are very often used in *indirect* questions, as: ἡρώτα με τίς εἶπεν, *he asked me who I was.*

c. ἤρετο, εἰ οὕτως ἔχοι, *he asked if it were so.*

ἐλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ ὀρώην, *he told me that the road led to the city which I saw.*

- (a) 1) *The moods of the aorist do not refer to past time.* 68
 2) *The moods of the aorist express single, definite^m actions not contemplated as continuing: those of the present contemplate them as continuing.*

The notion of the action's *being completed* is also so far left out of sight in the moods of the aorist, that they are usually construed by the English *present*.

Obs. The sense of *completion* is, however, still prominent, when the subjunctive and optative of the aorist are used with *conditional* particles, and with such *temporal* and *relative* clauses as are *virtually* conditional (e. g. clauses introduced by *when, until, &c.* and with ὅς ἄν = *si quis, quicumque, &c.*). See examples in 89, c, d.

Obs. The action may *really* be one that *must* take up a long time: e. g. Xen. uses ταῦτα διηγῆσθαι of relating all that he had learnt about Cyrus; his birth, character, &c. The moods of the aorist are used when the duration of the action (though it may be ever so considerable) is left quite out of sight, the action being contemplated as *one, definite, independent action*.

- 3) *The participle of the aorist describes completed actions:*
 πεσών, *having fallen* αὐτῶν

(a) μή, when it *forbids*, takes the imperative of the present, the 69 subjunctive of the aoristⁿ.

[In doing the exercises, consider (1) whether a *single, definite* action is spoken of; or a *continued* action, or *habit*. Having thus determined whether the aorist should be used, or the present, (2) *if* you use the *present*, you must also use the *imperative*; if the *aorist*, the *subjunctive*.]

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person. Μὴ μαινώμεθα, *let us not be mad.*

§ The optative is the regular attendant of the historical 70 tenses.

(h) Hence: The *relatives* and *particles* (except the compounds 71

^m It has been usual to say that the moods of the aorist express *momentary* actions: but I have rejected this term as both incorrect and likely to mislead.

ⁿ A consequence of the distinction pointed out in 67, a and 68, is that "μή with *imperative present* tells a man to leave off what he has already begun: μή with *aor. subj.* tells him *not to begin* the action. The *imperat.* of the pres. is, however, often used with reference to *not beginning*." (Hermann.) For exceptions see Kühn. 421, 5.

of *äv* in 77; see 90), which take the *subjunctive* after the *present* and *future*, take the *optative* after the *historical*^o tenses.

The *optative* is thus, in fact, the *subjunctive* of the *historical* tenses, answering to the *imperfect* and *pluperfect* of the Latin *subjunctive*.

- 72 (c) So the particles and pronouns, which go with the indicative in *direct* take the optative in *oblique narration*.

Oblique discourse (*sermo obliquus*) is when the *opinions, assertions, &c., of another* are related in the *third person*. "He said that *he thought, &c.*"—"He said, '*I think, &c.*'" would be in *direct discourse* (*sermo rectus*). By '*oblique narration*' is meant that the events, sentiments, &c., are narrated as belonging to *past time*.

73 VOCABULARY 12.

Steal (κλέπτω, with fut. mid.). *Theft* (κλοπή). *Know* (οἶδα^q). *Whither* (ποῖ;—in dependent questions, ὅπου). *Turn* (τρέπω. Mid. *turn myself*). *To ask* (ῥόμην aor. 2: ἑρωτάω used for the other tenses). *Road* (ὁδός, f.). *Lead*, of a road (*φέρω). See (*ὁράω). *To be so* (οὕτως ἔχειν, to have itself or themselves so). *To be found or brought in guilty* (*ἀλῶναι with gen. Literally, '*to be taken.*' See ἀλίσκομαι). *Battle* (μάχη). *Fight* (μάχομαι, ἴσους, οὔμαι, ἤμαι). *That*=in order that, ut (ἵνα) *That*, after verbs of *telling, &c.* for Latin acc. with *infinitive*. (ὅτι, with *indicative*, unless the *optative* is required by 72.—The acc. with *infinitive* also occurs: e. g. after φημί, 89, b.)

For what is ἔχω sometimes used? (*to know*: so 'non habeo, quo me vertam.') What are *strengthening* particles, and with what words are they often used? (γάρ, *at least*; πέρ, *very*; δή, *now*. They are frequently used with *relatives*.)

Exercise 13.

- 74 I am here *to see* the battle. I was there *to see* the battle. Do not pursue *what is disgraceful*¹³. The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led^t to Athens. Do not deceive your father (Of a *particular* instance of deceit). The Persian was found guilty of mur-

^o i. e. *Imperf.*, *aorists*, and *pluperf.*

^q Properly a *perf.* from εἶδω, see. I have perceived=I know.

οἶδα, ἴσθι, εἰδείην, εἰδῶ, εἰδέναι, εἰδώς.

Plup. ᾔδειν. *Fut.* εἰσομαι (εἰδήσω).

Perf. οἶδα, οἶσθα, οἶδε | ἴστων, ἴστων | ἴσμεν, ἴστε, ἴσασι.

Plup. S. ᾔδειν, Att. ᾔδη (from ᾔδεια).

ᾔδεις, commonly ᾔδεισθα, Att. ᾔδησθα.

ᾔδει, Att. ᾔδειν, and ᾔδη.

P. ᾔδουμεν and ᾔσμεν.

ᾔδειτε, ᾔστε.

ᾔδεισαν, ᾔσαν.

^t See note on 48, d.

der. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenocides commanded them *with two others*²¹. Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether (*ei*) these things were so. Let us not be vexed that the citizens are rich².

§ 13. *The Moods (continued).*

On ei and αν. Conditional Propositions.

(Introductory remarks on αν.)

75

This particle (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

Its *principal* use is in the *conclusion* of a hypothetical sentence; and 76 when it stands in other sentences, it refers to an *implied condition*.

It coalesces with several particles, so as to form one word with them. 77

Thus with <i>ei</i>	<i>ὅτε,</i>	<i>ἐπειδή,</i>
it forms <i>εἰάν, ἢν, ἄν,</i>	<i>ὅταν,</i>	<i>ἐπειδάν.</i>

The *αν*=*εἰάν, εἰ ἄν*, regularly begins the sentence, and is thus distinguished 78 from the simple *αν*, which *must have some words* before it.

a. *εἰ ἐβρόντησε καὶ ἤστραψεν, if it has thundered, it has also* 79
lightened.

b. *εἰάν τι ἔχωμεν, δώσομεν, if we have any thing, we will*
give it.

c. *εἰ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσῃς, if any one*
should do this (or, were to do this), he would do me a great
service.

d. *εἰ τι εἶχεν, ἐδίδον ἄν, if he had any thing²¹, he would give it.*
εἰ τι ἔσχεν, ἔδωκεν ἄν, if he had had any thing, he would have
given it.

εἰ τι ἔχεις, δός, if you have any thing, give it.

ei (like our '*if*') has the two meanings of *if*[†] and *whether*: it 80 goes with the *indic.* or *optative*; but not, in good writers, with the *subjunctive*.—(See example in 67, c.)

²¹ It is implied, that he *has not* any thing.

[†] See 335.

- 81 (a) *Possibility* without any expression of *uncertainty*: εἰ with *indic.* in both clauses.
- (b) *Uncertainty* with the *prospect of decision*; εἰδν with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause †.
- (c) *Uncertainty* without any such accessory notion: εἰ with the *optative* in the conditional clause, and εἰδν with the *optative* in the consequent clause.

Obs. on c.) In English we *very often*, indeed *generally*, do not mark the *contingent* nature of the supposition in the conditional clause, but say in the indicative mood: 'if any one did this, he would do me a great service.' The optative in Greek expresses the notion as a *mere conception*. It conveys no notion of *time*, and intimates *no opinion* as to the *existence* or *non-existence*, *possibility* or *impossibility* of what is *supposed*. In every statement therefore which means, 'if this *were* true, that *would also be true*,' the optative is to be used in both clauses, whenever no intimation is conveyed whether the thing supposed is true or not.

- (d) *Impossibility*, or belief that the thing is *not* so: εἰ with *imperfect* or *aorist indic.* in the conditional clause; εἰδν with *imperf.* or *aorist indic.* ‡ in the consequent clause.

(1) The imperfect is used for *present* time; and also for *conditions* and *consequences* that, though they belong to *past* time, are to be represented as *having duration*.

(2) For *conditions* and *consequences* that refer to *past* time, the *aorist* must be used, unless either action is to be represented as *continuing* §.

† Both verbs *may* be in the *future indicative* (the verb in the conditional clause with εἰ). The condition is then expressed in a more positive way, as a *contemplated* event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared*; as, εἰ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει.

‡ The *pluperfect* is used when the *perfect* would be the proper tense, if the statement were not *hypothetical*: εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν, οὐκ ἂν Φίλιππος ροσούρον ὑβρίσει χρόνον (would not have insulted, or have been insulting us).

§ When the actions, one or both, are to be represented as *having duration*, the *imperfect*, which will then be used, must be construed in the *condition* (at least *generally*) by the English *pluperfect* (as is often the case with the Latin *imperfect* of the subjunctive). The two forms in *d* are often, therefore, construed in the same way. Thus: εἰ ἦσαν ἀνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἐπασχον, if they were (or had been) good men, they would never have suffered this treatment. Οὐκ ἂν νῆσων ἐκράτει, εἰ μὴ τι καὶ ναντικὸν εἶχεν. Sometimes the *condition* must be construed by the *pluperfect*, the *consequence* by *would* or *should*, not *would* (or *should*) have: εἰ μὴ τότε ἐπόνοον, νῦν οὐκ ἂν εὐφραινόμην, if I had not worked then [*imperf.* representing *duration*], I should not rejoice (or be rejoicing) now.

(3) The condition may refer to *past*, and the consequence to *present* time.

εἰ ἐπεισθῇν, οὐκ ἂν ἡρρώστων, if I had (then) been persuaded, I should not (now) be out of health.

VOCABULARY 13.

with acc.

82

To benefit, to do a service (ὑπαλλίμ). Hurt, injure (βλάπτω). Kill, put to death (ἀποκτείνω). Speak the truth (ἀληθεύω). Mina (μνᾶ). Talent (τάλαντον). Not only—but also (οὐχ ὅτι—ἀλλὰ καὶ). Even (καί). Not even (οὐδᾶ).

[*Obs.* ὠφελεῖν, βλάπτειν, &c. take, besides acc. of person, an adj. in the acc. neut. plur., where we should use adverbs; very, more, &c. μεγάλα, μικρά, μείζω, τὰ μάλιστα.]

Exercise 14.

[In conditional sentences, let the pupil always consider what *he* supposes to be meant: i. e. whether he would add, 'and time will show whether it is so or not;' or, 'be this really so, or be it not;' or, 'but the supposition is not (or was not) true;' 'but this consequence has not taken place.'—From the occasionally necessary ambiguity of the English forms, the same sentence may sometimes be translated correctly in different ways.]

If I have any thing²⁶, I will give it. If you were to do this, you 88 would confer the greatest benefit upon me (c). If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do (c) this, he would do the greatest injury²⁸ to the state. If you speak the truth (i. e. *if what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit²⁹ upon all the citizens. / If this be so²⁷, I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see *not only* the city, *but also* the whole³⁰ country. If the citizens were wise, they would have killed not only Xenocides, but also Philip. If you *should be found guilty*³¹ of murder, the citizens will put you to death.

§ 14. The Moods (continued).

a. ἡδέως ἂν θεασαίμην ταῦτα, I would gladly see this, or I 84 should like to see this. ἀνθρώπον ἀναιδέστερον οὐκ ἂν τις εὔροι, a man (or, one) could not find a more shameless fellow.

²⁷ Such a verb as 'I do not say' is understood: I saw, *not that* my son, *but also* &c. = I saw (I do not say) that (I saw) my son, but also, &c.

halmu = 240 #
mina h #
c. ughu f d. ad v. 100 drachma = mina
100 drachma = mina
100 drachma = mina
100 drachma = mina

b. οὐκ ἂν φύγοις, *you would not* (but sometimes as *positive* as) *you will not escape.*

c. πόσον ἂν οἶε εὐρεῖν τὰ σὰ κτήματα πωλούμενα; *how much do you think that your possessions would fetch* (literally, *find*) *if they were sold?*

d. οὐκ ἔστιν ἓνα ἄνδρα ἂν δυνήθηται ποτε ἅπαντα ταῦτα πράξει, *it is not possible that one man should ever be able to do all this.*

e. ῥᾶλλα^w σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, *I hold my tongue about the rest, though I should have much to say.* αἰτεῖ μισθόν, ὡς οὕτως περιγεγόμενος ἂν † τῶν πολεμίων, *he asks for pay on the plea that he could then conquer his enemies.*

*84 (a) The optative with ἂν is equivalent to our *would, should, and sometimes may, might, &c.*

It properly refers (as our *would* and *should*) to a condition supposed. Thus in (a), '*I would gladly see it,*' if it were possible; in (b) '*one could not,*' &c. if one were to look for one.

85 (b) The optative with ἂν may sometimes be *translated* by the *future.*

It is *really* the consequence of a conditional clause suppressed. '*You would not escape,*' i.e. '*if you were to attempt it.*'—The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence this optative with ἂν is used of the most positive assertions.

86 (c. d. e.) ἂν gives to the *infinitive* and the *participle* the same force that it gives to the *optative.*

Thus (as in d) the *infin.* gets the force of an *infin. future*^x.

This is the common way of expressing the future after verbs of *hoping, thinking, trusting, praying, knowing, confessing, &c.* when it is dependent on a condition expressed or implied.

Of a *positive unconditional* expectation, &c. the infinitive without ἂν is to be used; the *future*, if future time is to be strongly marked; if not, the *aor.* or *present*, according as the action is *momentary* or *continued.* (K.)

^w For τὰ ἄλλα.

† Literally, '*as thus being-likely-to-conquer.*'

^x γράφειν ἂν = *scripturum esse.*

γεγραμέναι ἂν = *scripturum fuisse.*

γράφαι ἂν = (a) *scripturum fuisse*, or
as *pres.* (b) *scripturum esse.*

γράψειν ἂν = *scripturum fore.* (K.)

(γράφειν ἂν is proved, I think, to be correct by *Hartung*, against *Porson*, *Hermann*, &c. *Kühner* and *Rost* both agree with *Hartung*.)

VOCABULARY 14.

87

How is 'would (or should) like to ...' translated? (By ἡδέως^γ, gladly. ἡδιστ' ἄν should like extremely; ἡδιον ἄν ἢ, I would rather—than). See, behold (θεάομαι). Shameless (ἀναιδής). Shamelessness, impudence (ἀναιδεια^z). Find; of things sold, fetch (*εὐρίσκω). Possession (κτῆμα, n.^b). Acquire, get (κτάομαι, perf. ἐέκτημαι = I possess). Sell; offer for sale (πωλείω). Can, am able (δύναμαι^c). What does ἔστιν sometimes mean? (It is possible). One (εἷς, μία, ἓν). Hold my tongue about (σιωπάω, with fut. mid.). Ask for; in mid. ask for myself (αἰρώ). Pay (μισθός). Conquer, get the better of (*περι-γίγνομαι with gen.). Escape from (φεύγω, acc.—fut. mid.). Black (μῆλας). Flatterer (κόλαξ). Flatter (κολακεύω). Ever, at any time (ποτέ^d). Just (δίκαιος). Faithful (πιστός). How much (πόσον, n.). Think (οἶμαι^e). Hope (ἐλπίζω).

Exercise 15.

[After such a condition as 'If I possessed a talent,' make the pupil say (or, write down), either, 'but I do not;' or, 'I merely suppose the case.']

One cannot find a more shameless flatterer. One cannot find a 88 blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you^f for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (67, ¹) his possessions would fetch, if sold? I will ask for three talents, on the plea that I shall then conquer (e) all my enemies. I hope that you will be able to do all this (d).

^γ From ἡδύς, sweet. Adverbs in ως are formed by adding ως to the root; καλός, καλῶς; ταχός, ταχί-ος, ταχί-ως. Wd.-Bg. 38.

^z The termination ια becomes ια when derived from adjectives in ης, by contraction with the ε of the root; ἀναιδής, ἀναιδῆ-ος, ἀναιδιᾶ. The α is then shortened, and the accent thrown back to the last syllable but two.

^a is an inseparable particle, meaning 'not' in compound words. It generally takes ν before a vowel: α not, αἰδ, the root of words denoting reverence, respect, shame, &c.

^b See 8, a.

^c δύναμαι, δυνήσομαι, δεδύνημαι, ἡδυνήθην. (2 sing. δύνασαι.)

^d πότε; interrog. when?

^e οἶμαι and οἶμαι (2 sing. οἶσι), οἴσονται, ᾤσθη. Imperf. φέμην, ψέμην.

^f See 123, a, and 124.

§ 15. *The Moods (continued).*

- 89 a. *παρέσομαι* *ἐάν* *τι* *δέη*^ε (60, *), *I will come to you (or, be with you), if I am wanted.*
 b. *ἔφη* *παρέσεσθαι*, *εἴ* *τι* *δέοι* *or* *δεήσοι*, *he said that he would come, if he were wanted.*
 c. *τότε* *δὴ*^h, *ἔταν* *ᾧ* *χρὴ*¹ *ποιῆς*, *εὐτυχεῖς*, *then only are you prosperous, when you do what you ought.* *τότε* *δὴ*, *ἔταν* *ᾧ* *χρὴ* *ποιήσης*, *εὐτυχῆσεις*, *then only will you be prosperous, when you have done^k what you ought* (tum demum quum officia tua expleveris, felix eris).
 d. *ἐπειδὴν* *ἅπαντα* *ἀκούσητε*, *κρίνατε*, *when (or after) you have heard all, decide.*
 e. *διαφθερεῖ* *ὅ,τι* *ἂν* *λάβῃ*, *he will destroy whatever he takes or lays hold of (ceperit).*
- 90 (a) The compounds of *ἄν* (*ἐάν*, *ἔταν*, *ἐπειδὴν*, &c. 77) regularly take the *subjunctive*. The same rule applies to *relatives* with *ἄν*.
- 91 (b) When they come into connexion with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (*εἰ*, *ὅτε*, *ἐπειδὴ*—*ὅς*, *ὅστις*, *ὅσος*, &c.) take their place with the *optative* (70). [It is intended that the pupil should, in the exercises, make the change.]
- *91 (c. d. e.) When these compounds of *ἄν*, and relatives with *ἄν*, go with the *subjunctive of the aorist*, that tense marks the *completion* of the action, and answers to the Latin *future perfect* (*futurum exactum*). See *Obs.* on 68, 2.

92 VOCABULARY 15.

At all (*τι*, neut. of *τις*). *Also* (*καί*). *One ought* (*χρὴ*). *If there is any need or occasion* (*ἐάν* *τι* *δέη*, or *εἴ* *τι* *δέοι*). *Am prosperous or fortunate, prosper* (*εὐτυχιῶ*). *Fortune* (*τύχη*). *Hear* (*ἀκούω*). *Judge, decide*

^ε *τι* = *at all*. *ἐάν* *τι* *δέη*, *if it should be at all necessary.*

^h *Then truly* (and not before) = *then only*.

¹ *χρὴ* (*oportet*)—*χρεῖν*, *χρῆν*, *χρήναι*, *part. neut.* (*τὸ*) *χρεῶν*. Imperf. *ἔχρην* or *χρήν* (*nos*, *ἔχρη*): fut. *χρήσει*.

^k Properly '*when you shall have done*;' but in English a *future* action, that is to precede another *future* action, is generally put in the *present* or *perfect* tense. We do not, that is, mark that it is *now* future, but consider ourselves as removed by the '*when*,' &c. to the time of its happening.

¹ Fut. *ἀκούσμαι* (but aor. 1 *ἤκουσα*), *ἀρήκω*, *ἤκουμαι*.

(κρίνω). *When* (ὅτε^m). *Then* (τότε). *When?* (πότε;) *Destroy* (διαφθείρωⁿ). *Take* (*λαμβάνω). *Whosoever, whatsoever* (ὅστις^p). *When, after* (ἐπειδὴ, or with ἄν, ἐπειδάν).

[παρίναι, *to be present (here or there)*, is often used of *being present to assist*; where we should use '*come to you,*' or '*be with you.*']

Exercise 16.

[When the consequent verb is in the *fut.*, how is '*if*' translated? with what mood?—79, 6.]

He says that he will come, if he is wanted. If we do what we ought, we shall be happy. If the citizens were to do³⁶ what they ought, they would be prosperous. If the citizens had done what they ought (*imperf.*), they would be prosperous (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (*thus*) be able to deceive the gods also. I am glad that the enemy are destroyed⁵. If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he were wanted.

§ 16. *The Moods (continued).*

- a. ὑπερῶν^a εἶχεν ὑπότ' ἐν ἀστει^r διατρίβοι^s, *he had an upper chamber whenever he stayed in town.*
 b. ἐπαρτεν ἂ δόξειεν αὐτῷ, *he did what (in each case) seemed good to him.*
 c. οὐς (μὲν) ἴδοι εὐράκτως καὶ σιωπῇ ἰόντας, ἐπῆνε^t, *he used to praise those whom (at any time) he saw marching in good order and in silence.*

^m ὅταν when the subj. should be used with ἄν.

ⁿ B. p. 63, 7, and 66, 3. W. 74. Obs. 2.

^p The neut. of ὅστις (W. 33. Obs. d. f. B. 41) has generally a mark like a comma (called *diastole* or *hypodiastole*) after the o, to distinguish it from ὅτι, *that*.

^a ὑπερῶν, adj. understand οἰκημα. ὑπερώϊος, *φῶς*, from ὑπέρ, as παρῳϊος, *φῶς*, from παρῆρ. P.

^r ἄστυ is used of *Athens* as we use '*town*' of London.

^s διατρίβειν, *to rub (or wear) away*, χρόνον, βίον (*conterere tempus, terere vitam*). Without acc. to *linger, stay, &c.*

^t The imperfect of an habitual action; translated by '*used to*' &c. See 2, Obs.

- 95 (a) The *optative* is used of what *happened often*, when the time spoken of is *past*. [In this use it is called 'the optative of *indefinite frequency*']

Obs. Hermann properly observes, that the *optat.* does not itself express the repetition of the act, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *verb* of the principal sentence, which is usually the *imperfect*; sometimes a *frequentative verb*, or an *aorist* with *παλλάκις*, &c.

- (1) For *pres.* or *future time*, the relatives with *ἄν*, and compounds of *ἄν* would be used with the subjunctive: οὐς ἄν ἴδῃ.
- (2) To relatives *ἄν* gives in this way the force of our *ever*. *ὅς ἄν* (= *quicumque*, *si quis*) *whoever*, *any man who*; in plur. *all who*.

96 VOCABULARY 16.

Upper chamber (ὑπερῶν). *Whenever* (ὅποτε). *Stay* (in a town) (διατριβή, ἰ). *It seems good* (δοκεῖ = *videtur*, *videtur*; ἂ δοκεῖ μοι, *what seems good to me, what I please or choose to do*). *In good order* (εὐτάκτως). *Rank* (τάξις, f. v). *Order, arrange* (τάσσω, ξω). *Dining-room* (ἀνώγειον, n. w). *March of a single soldier* (εἰμῆς). *Silence* (σιωπή). *Horse-soldier* (ἵππεύς, plur. *cavalry*). *To charge an enemy* (*ἐλαύνει εἰς with acc., sometimes ἐπὶ).

Exercise 17.

[What is the *fut.* of ἐλαίνω?—60, note d.]

- 97 He had a dining-room whenever he stayed in town. The judge had an upper-chamber whenever he stayed in town. I praise all whom I see (95, 1) acting well. The judge praised all whom he saw acting well. I will do whatever (95, 1) I please²². Whenever he took any city, he used to kill all the citizens. When I have taken²³ the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order? The cavalry of the Persians charge the ranks of the enemy. I should like to see²⁴ cavalry charging the enemy.

²² δοκέω (*seem* and also *think*), δόξω, δίδομαι (*visus sum*), aor. 1 ἴδοξα. (The 3 sing. δοκεῖ, imperf. ἰδόκει, δόξει, ἰδοξεῖ(ν), δίδοται.)

²³ τάσσω, real root ταν. Hence ταν-σις = τάξις. Nouns in *σις*, *εια*, from verbs, denote regularly the *abstract* notion of the verb. Hence τάξις = the *putting in order*; but also, *order*, *a place assigned*, &c.

²⁴ = ἀνώγειον from ἄνω, γαῖα, *earth, ground*.

²⁵ εἰμῆ, ἰδο. See W. 96. B. p. 118. Ac. 147.

§ 17. *On the Moods.*

a. βούλει ὄν σκοπῶμεν; *do you wish, then, that we should* 98
consider (the question) ?

b. πόθεν βούλει ἄρξωμαι; *what do you wish me to begin with?*

c. τί ποιῶ; *what shall I do? what am I to do?* ποῦ τράπωμαι;
whither shall I turn myself?

d. εἰπὼν σοὶ τὸ αἴτιον; *shall I then tell you the cause?*

e. νῦν ἀκούσω ἄθις; *shall I now hear again—? or, am*
I now to hear again?

The subjunctive is used in *doubting* questions either alone, or 99
after βούλει, θέλεις (*do you wish?*).

So also after οὐκ ἔχω (or οἶδα : 67, δ), and ἀπορῶ (ἐω) *I am at a loss*,
ἰρωτῶ (ἄω) *ask*, ζητῶ (ἰω) *seek*. (Optat. after the historical tenses, 67, δ.)

VOCABULARY 17.

100

Wish (βούλομαι, θέλω or ἐθέλω^a). *Consider, examine* (σκοπέω).
Whence (πόθεν). *Begin* (ἀρχομαι). *Cause* (αἴτιον^b). *Again* (ἄθις).
Then (of inference: ὄν). *Am at a loss* (ἀπορίω^c). *Seek* (ζητέω).

[ἀφ' ὑμῶν, ἀπὸ σοῦ, &c. ἀρξάμενος^d (*having begun with you=*)
and you among the first; and you as much as any body.]

Exercise 18.

[After what tenses must the *opt.* be used in dependent sentences?]

What shall I say? Do you wish, then, (that) we should go away? 101
What shall we do? Do you wish, then, that we should tell you the
cause? Do you wish that I should hold-my-tongue-about this?
Do you wish, then, that I should begin? All men, *and you as much*
as any body, praise this man. This eagle has a¹² black head. They
praise *not only*²⁸ the mother, *but also* the daughter. Not only you,
but also your friends, will prosper, if you do this. We must bear
what fortune sends (*what comes from fortune*²⁹). You yourself shall

^y W. 48. Obs. 1, note. B. 70.

^a The subjunctive used in this way (subjunctivus dubitativus or deliberativus)
must not be mistaken for the *future*.

^a ἐθέλω is to be *willing*: βούλομαι, to *wish*: the former implies the *consent of*
the will, the second a *wish*, properly a *wish deliberately entertained*. Buttman
is wrong in making ἐθέλω denote particularly that kind of wish in which there
lies a *purpose or design*; consequently the desire of something, the execution of
which is, or appears to be, in one's own power.—(*Lexilogus*, Eng. Trans. 194.)

^b Properly *adj.*

^c From a *not*, πόρος, *passage, outlet*.

^d The ἀρξάμενος must be in the case of whatever it refers to.

hear. I am at a loss what (67, 1) to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves. He used to praise all whom he saw doing this.

§ 18. *The Moods in oblique narration.*

- 102 a. εἰ τι ἔχοι (or ἔχει), ἔφη δώσειν*.
 b. εἰ τι ἔχοι, ἔφη δοῦναι ἄν.
 c. εἰ τι εἶχεν, ἔφη δοῦναι ἄν. } Compare examples in 79.
- 103 (a) When conditional propositions occur in *oblique narration* (72, c), the *consequent clause* is in the *infinitive*.
 (b) Instead, therefore, of the *optative with ἄν* (in 79, c) we shall have the *infin. with ἄν*.
 (c) Instead of the *imperfect or aorist with ἄν* (79, d) we shall have the *present or aorist infin. with ἄν*.
- 104 (a) Instead of the *indic. future* (79, b) we shall have the *infin. future*; and *εἰ with optative* instead of *ἐάν with subj.*, if in connexion with *past time*.
- 105 Thus where we should have had in the *consequent clause*,
- | | | | |
|--------|--------------|----------------|------------------|
| ποιήσω | { ποιῶμι' ἄν | { ποιήσαιμ' ἄν | { πεποιήκοιμ' ἄν |
| | { ἐποιοῦν ἄν | { ἐποίησα ἄν | { ἐπεποιήκειν ἄν |
- we shall have,
- | | | | |
|----------|-----------|------------|-----------------|
| ποιήσειν | ποιεῖν ἄν | ποίησαι ἄν | πεποιηκέναι ἄν. |
|----------|-----------|------------|-----------------|

Exercise 19.

- 106 He said that, if you were to do this, you would do him the greatest service²⁸. I said that, if any one should do this, he would greatly injure me. He said that, if he had a mina, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury²⁸ to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold (84, c)? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands¹². I *should extremely like to see*²⁹ the wise men *of old*¹¹. If the Persians *of the present day*¹¹ were wise, they would be doing better. I should wish to be contented with what comes from the gods²⁵.

* Also εἰ τι ἔχει (or ἔχοι), ἔφη δώσειν ἄν. See 86, x. ὅτι οὐκ ἔστιν

§ 19. οὐ and μὴ.

a. οὐκ ἐθέλειν[†] φησίν, *he says that he does not choose.* 107

b. νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honorable.*

c. οὐ δύναται οὗτ' εὖ λέγειν, οὗτ' εὖ ποιεῖν τοὺς φίλους, *he cannot either speak well of his friends, or treat them well.*

d. οὐκ ἐξῆν εἰσελθεῖν παρὰ τὸν στρατηγόν, ὅποτε μὴ σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure. (Here a condition is implied: if he was not at leisure at that time.)*

1) Οὐ denies *independently* and *directly*. 107*

2) Μὴ does not deny *independently* and *directly*, but *in reference to something else*; to some *supposed case, condition, or purpose*; or in the expression of some *fear, solicitude, or care*.

1) Μὴ is used in all *prohibitions* (see 32). 108

2) With all *conditional* particles, εἰ, εἰάν, (ἤν, ἄν), ὅταν, ἐπειδὴ, &c., and with ὅτε, ὅποτε, 'when,' if a condition is implied (d).

3) With all particles expressing *intention* or *purpose*; ἵνα, ὅπως, ὡς, &c.

Note.—In the same cases the compounds of μὴ will be used, when required: i. e. μηδεῖς, μηκέτι, &c., not οὐδεῖς, οὐκέτι.

But οὐ is used with ὅτι, ὡς (*that*): and also with ἐπεὶ, ἐπειδὴ 109 (*when, after, and as causal conjunctions, as, since*), because they relate to *actual facts*.

(a. b.) Οὐ is also (*generally*) used when the *opinions, &c.* of 110 another person are stated in *oblique narration*.

For though these seem to be dependent, they are only distinguished from direct assertions in *form*.

(c) In *negative* propositions, *indefinite* pronouns and adverbs 111 should be translated into Greek by the corresponding *negative* forms.

(1) Hence the particles for *neither—nor* are to be used for *either—or* after a negative; and *no, no body, no where, for any, any body, any where, &c.*

[†] Of ἐθέλω, θίλω (see 100, a), the former is the common prose form: ἐθέλω —ήσω, —ηκα.

(2) The forms compounded with *οὐ* or *μή* (as *οὐδέεις*, *οὔτε—μηδέεις*, *μήτε*, &c.) are to be used according as the principal negative of the proposition is *οὐ* (or a compound of *οὐ*) or *μή* (or a compound of *μή*).

112 VOCABULARY 18.

Nobody (*οὐδεὶς*, *μηδεὶς*). *Not a single person* (*οὐδὲ εἷς*, *μηδὲ εἷς*: but this division, causing a *hiatus*, belongs to a later period of the language). *No longer* (*οὐκέτι*, *μηκέτι*). *Not even* (*οὐδέ*, *μηδέ*). *Neither—nor* (*οὔτε—οὔτε*; *μήτε—μήτε*). *Neither—nor yet* (*οὔτε—οὐδέ*; *μήτε—μηδέ*). *Both—and* (*καί—καί*, or *τί—καί*). *Unless* (*εἰ μή*). *Go into* (**εἰς—έρχομαι*). *Go away* (**ἀπ—έρχομαι*. For the conjugation, see *έρχομαι*). *Company* (= intercourse with; *ὁμιλία*). *Bid, order* (*κελεύω*). *One is allowed, licet* (*ἔξεστι*). *To be at leisure* (*σχολάζω*). *Leisure* (*σχολή*, *σκολῆ*, *slowly*: with a verb = *am slow to do a thing*, &c.).

Obs. *τί—καί* is very often used, where *we* should only use '*and*.'—The notions are thus brought into closer connexion, and the *τί* prepares us for the coming *καί*.

Exercise 20.

[When should *μή* *ἐλπίτε* be used? when *μή* *ἐλπίης*? 67.]

- 113 I will go away (65, *g*), that I may not see the battle. Let us no longer pursue *what is disgraceful*¹⁵. He told me, that the road did not lead to Athens (109). Do not think, that the citizens serve you. If you do not do what you ought (89, *c*), you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away. Let us not fly-from the company of the good. He said that, unless the citizens performed him this service¹⁶, he would lay waste the rest¹⁷ of the country. I shall be slow to do that¹⁸.

§ 20. *Verbals in τέος.*

- 114 a. G. *ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς*, *we, you, &c.*, should desire *virtue*.
 D. *ἐπιχειρητέον ἐστὶ τῷ ἔργῳ*, *we, you, &c.*, should set about *the work*.
 A. *κολαστέον ἐστὶ τὸν παῖδα*, *we, you, &c.*, should punish *the boy*.

¹⁸ *ἔτι* is *yet, still*; with negatives, *any longer*.

- δ. ἀσκητίον ἐστί σοι τὴν ἀρετὴν, } *you should cultivate virtue.*
 ἀσκητρία ἐστί σοι ἡ ἀρετή, }
- ε. πειστέον ἐστὶν αὐτόν, *we must persuade him.*
 πειστέον ἐστὶν αὐτῷ, *we must obey him.*

N.B. These examples may all be translated *passively*. *Virtue should be cultivated, &c.*

These verbals are formed both from *trans.* and *intrans.* verbs; and also from 115 *mid.* (*deponent*) verbs, since they are sometimes used in a passive meaning.

(a) They are *passive*, and take the agent in the *dative*; but they 116 *also* govern the object in the same case as the verbs from which they come.

(a) When used in the *neuter* (with the agent in the *dat.* omitted), 117 they are equivalent to the participle in *dus* used in the same way, and express: '*one must, ought,*' &c.; '*we, you, &c. must, ought,*' &c.; or, '*is to be,*' &c.

(b) When formed from transitive verbs, they may also be used 118 in *agreement with* the object, the agent being still in the *dative*.

Here, too, they exactly agree with the participle in *dus*.

Two peculiarities in Attic Greek deserve notice:

119

1. The *neut. plur.* is used as well as the *neut. sing.*

2. The *agent* is sometimes put in the *accus.* as well as the object.

(c) When a verb has two constructions with different meanings, 120 the verbal adjective sometimes has both: thus *πειστέον* with *accus.* has the meaning of *persuade* (*πειθεῖν τινα*); with the *dat.* that of to *obey* (*πειθεσθαί τινι*).

VOCABULARY 19.

121

To practise, exercise, cultivate (*ἀσκέω*). Desire (*ἐπι-θυμῶ gen.*, from *ἐπι on*, *θυμός mind, passion*). Set about, take in hand (*ἐπι-χειρῶ dat.*, from *ἐπι*, *χείρ*). Work, task, production (*ἔργον*). Parent (*γονεύς*). Attempt, endeavour, try (*πειράσμαι: verbal adj. πειρᾶριος*). Permit, suffer (*ἰάω^k, v. adj. ἱαριος*). Restrain by punishment, punish, chastise (*κολάζω, fut. -άσομαι*). Run, or fly, to the assistance of, assist in the defence of (*βοηθῶ, dat. l*).

Obs. These verbals should be formed from *aor. 1 pass. m* by rejecting the *augment*, turning *θην* into *τίος*, and therefore the preceding *aspirate* (if there is one) into its *mute* (i. e. *πτ, κτ, for φθ, χθ*).

Form verbals from *διώκω pursue*, *φεύγω fly from*, *ωφελῶ benefit*.

¹ Perf. 2 (or *mid.*) *πίκοιθα*, I trust, or feel sure; I am persuaded.

^k Augment *ι*.

^l From *βοή cry*, *θίω run*.

^m For if the *aor. 1* has a different vowel, &c. from *perf. pass.*, the verbal *adj* follows it, and not the *perf.*

Exercise 21.

- 122 The great work must be set about. We must not shun the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*), when there is any occasion. We must fly-to-the-assistance of our country. We must set about the task of chastising¹⁴ the boy. If the slave had done this, it would¹⁵ be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us, that if this were so¹⁷, we ought to set about the task. We must punish, *not only*¹⁸ my boy, *but also* my brother's⁶. Parents¹⁹ and poets²⁰ love their own productions. He said that virtue should be cultivated by all. Whoever (*ὅστις ἄν*, 95, 2) *is*²² caught, shall be punished. We must not *be slow*²³ to obey our parents.

§ 21. *Double Accusative.*

- 123 a. Θηβαίους χρήματα^o ἤτησαν^r, *they asked the Thebans for money.* b. οὐ σε ἀποκρύψω ταῦτα, *I will not hide this from you.* c. τοὺς πολεμίους τὴν ναῦν ἀπαστερήκαμεν, *we have deprived the enemy of their ship.* d. διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach the boys modesty (moderation or self-restraint).* e. τὸν παῖδα ἐξέδυσε τὸν χιτῶνα, *he stript the boy of his tunic.*
- 124 Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives.
- 125 VOCABULARY 20.

Thebans (Θηβαῖοι). *Money* (χρήματα). *Hide* (κρύπτω^q, ἀποκρύπτω). *Ship* (ναῦς^r). *Deprive of* (ἀπαστερῶ). *Take away from*

¹⁴ The *art.* must be repeated before '*poets*,' or the meaning would be '*those who are parents and poets*;' in other words, *both* attributes would be spoken of the same subject.

^o From χράσθαι (see 8, a). It is only in the *plur.* that it means *money*, &c. Properly, *a thing used*.

^r αἰρεῖσθαι in the *mid.* (*sibi aliquid expetere*) does *not* take two accusatives, but one acc. and *παρά*; or one noun and an *inf.* Poppo.

^q In *aor.* 2 this verb has *β* for *charact.*

^r ναῦς, νιῶς, νηί, ναῦν, —νηες, νιῶν, ναοί, ναῦς. These are the forms as used in Attic Greek.

(ἀφ-αίρω. See *αίρω). Teach (*διδάσκω^t). Modesty, moderation, self-restraint (σωφροσύνη^u). To be wise (i. e. prudent) or in one's right mind (σωφρονίω). To be mad (*μαίνομαι). Die (*θνήσκω, ἀποθνήσκω). Mortal (θνητός). Immortal (ἀθάνατος). Strip or take off (ἐκδύω^x). Put on (ἐνδύω^x, in mid. on or off myself). Tunic (χιτών^y). Misfortune (δυσπραγία).

PHRASES.

But for (εἰ μὴ διὰ, acc.). *All but* (ὅσον οὐ, i. e. just as much as not). *Outside, without* (ἔξω, gen.—τὰ ἔξω, external, outward things). *External* (ὁ ἔξω, 26). *Within* (ἐνδον, also in doors, at home; ἐνδον καταλαβεῖν, to find a man in or at home).

Exercise 22.

[What is the literal English of εἰ μὴ διὰ?]

I will put on my tunic. Do not hide your misfortunes from me. 126
We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died⁷ *but for* the dog. Let us not fly from the *all but* present war. I will put his tunic on the boy. If the enemy do this⁶, we will deprive them of their ship. I should have died⁷ *but for* my faithful slave. This man has stript me of my tunic. If you do not perform me this service², I will deprive you of your pay. If we find him at home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils. Let us not take away their money from them.

^t Act. I teach. Mid. I have (them) taught.

^u "Σωφροσύνην . . . quam soleo equidem quum temperantiam tum moderationem appellare, nonnunquam etiam modestiam." CIC. —σύνη, abstract nouns from adj. in ὤν (especially) and others. σώφρων (from σῶς salvus, φρήν mens), moderate, temperate, —prudent.

^x δύνω, go into, and also make to go into,—sink, enclose. Act. fut. and aor. with the trans. meaning. Mid. δύομαι (δύσομαι, ἐνδυσάμην) enclose myself = put on (a garment). ἐδυν (δύθι—δύναι, δύς) has also this meaning. Hence ἐνδύνω, put on; ἐκδύνω, put off, strip (with fut. and aor.); both of another: mid. of myself.

^y An under-garment with sleeves, over which a mantle was worn out of doors.

§ 22. *The Accusative after Passive and Neuter Verbs.*

- 127 *a.* ἀφαιρεθεῖς* τὴν ἀρχήν, *having had his government taken from him.* *b.* ὁ Σωκράτης ἐπιτρέπεται τὴν δίαιταν, *Socrates is entrusted with the arbitration; πεπίστευμαι^a τοῦτο, this is entrusted to me, or I am entrusted with this.* *c.* ἐκκοπεῖς τοὺς ὀφθαλμούς, *having had his eyes knocked out.* *d.* ρεῖν γάλα, *to flow with milk; ζῆν^b βίον, to live a life; κινδυνεύειν κίνδυνον, to brave a danger; πόλεμον πολεμεῖν, to wage a war; ὕπνον κοιμᾶσθαι, to sleep a sleep.* *e.* ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, *he conquered the barbarians in the battle of Marathon.*
- 128 The *accus.* of the *active* becomes the *nom.* of the *pass.*
- 129 (*a*) If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin. But also,
- 130 (*b*) The *dat.* of the active sometimes becomes the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (ἐπιτρέπειν, πιστεύειν τινὶ τι).
- 131 (*d*) Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in ρεῖν γάλα) of one that *restricts* the general notion of the verb to a particular instance.

(*e*) Here the ordinary *accus.* of the object is found together with this *limiting accusative.*

132 VOCABULARY 21.

To commit, confide, or entrust to (ἐπιτίπω†). *Entrust to* (πιστεύω†; also with *dat.* only, *to trust a person*). *Arbitration* (δίατα). *Faith* (πίστις, f.). *Disbelieve, disobey a person or law* (ἀπιστίω, *dat.*). *Law* (νόμος). *Cut out, knock out* (ἐκ-κόπτω). *Cut to pieces* (κατα-κόπτω). *Government, magistracy* (ἀρχή, also *beginning*: *acc.* ἀρχήν, or τὴν ἀρχήν, used adverbially for 'at all' or 'ever' after negatives, when an action is spoken of). *Danger* (κίνδυνος). *Brave, incur, expose oneself to, a danger* (κινδυνεύειν κίνδυνον). *Eye* (ὀφθαλμός). *To sleep* (κοιμάομαι, *aor.* θην). *Sleep* (ὕπνος). *Fountain* (πηγή). *Flow* (*ρίω). *Flows with a full or strong stream* (πολὺς ρεῖ, the *adj.* being in the case and gender of its noun). *Honey* (μέλι, *ιτος*, n.). *Conquer* (νικάω).

* ἀφ-αίρω. See *αίρω.

^a ἰγὼ πιστεύομαι (ὑπὸ τινος), *I am trusted, confided in, or believed.*

^b ζᾶω, χράομαι, πινᾶω, διψᾶω (*live, use, hunger, thirst*), contract αε into η (not α). ζῶ, ζῆς, &c.

† For the distinction between these words, see Index under 'entrust to.'

Victory (νίκη). *Barbarian*, i. e. one who is not a Greek (βάρβαρος).
To hold a magistracy or office (ἀρχειν ἀρχήν). *Milk* (γάλα, n. R. γαλακτ). *River* (ποταμός).

Exercise 23.

I have had the arbitration entrusted to me. He said, that he had 133 had the arbitration entrusted to him (67, c). The eagle has had its eyes knocked out. The fountains flow with milk and honey. If the fountains flow with both milk and honey, we shall become rich³⁶. If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (*aor.*), they will put you to death. You will not be able (84, b) to disbelieve your mother. The rivers are flowing with a strong stream. The thing has *all but*³⁷ been done. I should have killed you, *but for*³⁸ your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes³⁹. Let us try to bear *what comes from the gods*⁴⁰. We must try⁴¹ to bear *what fortune sends*⁴². He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether (67, c) the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

§ 23. *The Accusative (continued).*

- a. καλὸς τὸ σῶμα, *beautiful in person*. Σωκράτης τοῦνομα^d, 134
Socrates by name. πλήττομαι τὴν κεφαλὴν, *I am struck on the head*. πάντα εὐδαιμονεῖ, *he is happy in all respects*.
b. τί χρῶμαι^e αὐτῷ; *what use shall I make of it? what am I to do with it?* οὐκ οἶδα ὅ,τι σοι χρῶμαι, *I don't know what use to make of you; I don't know what to do with you*.
c. πολὺν χρόνον, *a long time*. τρεῖς ὅλους μῆνας, *three whole months*. τὰ πολλά, *mostly, (for) most of his time*. ἀπέχει

^d = τὸ ὄνομα.

^e The subj. used as in 98, c. expresses more *doubt* as to what *is to be done* than the fut.

δέκα σταδίων, *it is ten stadia off. d. τὸναντίον^f, on the contrary. τὸ λεγόμενον, as the saying is.*

- 135 (a) The accus. is used after nouns and adjectives where *καρά*, *as to*, might be *supposed* understood.

It thus *limits* the preceding word to a particular *part, circumstance, &c.*

- 136 (b) The accus. of a *neut. pronoun* or any general expression is often used in this way after verbs that would govern a *substantive* in another case.

- 137 (c) The accusative is used to express *duration of time*, and the *distance* of one place from another.

138 VOCABULARY 22.

Whole (ὅλος). *Body, person* (σῶμα). *Month* (μήν, ὁ). *Name* (ὄνομα). *To strike* (πλήσσω, *Att. πλήττω*: used by the Attics only in *perf. act.* and in the *pass.* For other tenses *πατάσσω*, ξω, used). *Unjust* (ἀδίκος). *Do injustice to, injure* (ἀδικίω, acc. of person, and also of thing). *Injustice* (ἀδικία, ἀδικεῖν ἀδικίαν, *to commit an injury*). *Staff* (ράβδος, f.). *Insult* (ὑβρίζω, acc.; ὑβρίζειν εἰς τινα, *to act insolently towards*). The construction with εἰς is the usual one in Attic prose, except in the sense of *mal-treating by an assault, &c.*, and with the cognate acc. ὑβρίζειν ὑβρίν). *Insult, insolence* (ὑβρίς, f.). *Reverence* (αἰδῖομαι, ἴσομαι, and aor. 1 *pass.*: acc.). *Run away from* (* ἀπο-διδράσκω, acc. See * διδράσκω). *To have no fear of, to be without fear of* (θαρρῶ, acc.). *Mild, gentle* (πραῖος^h). *Disposition* (ἦθος, n.). *To be distant from* (ἀπέχω; mid. *abstain from, gen.*). *Use, do with* (χράομαι, dat.). *Stadium* (στάδιος or σταδίων).

Exercise 24.

[Why is ὅστις used in 134, b? 67, 1.]

- 139 The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him³⁶? A certain philosopher, Socrates by name, was there, *to see* the man. Accustom yourself to have-no-fear-of death. I am not without fear of the king of the Persians. I have been struck on my head⁴¹. He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do³⁸ what is just¹³, and

^f = τὸ ἑναντίον.

^h πρῶτος B. (πρῶτος P. R. K.) takes *all fem. and neut. plur.* as if from *πραῦς, πραΐα, n. pl. πραΐα*.

Plur. mas. πρῶτοι, πραῖς; G. πρῶτων; D. πρῶτοις, πραῖσι(ν); A. πρῶτους, πραῖς.

*abstain*¹ from what is unjust. The city is three stadia off. Let us avoid insolence. We must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those who¹ manage the affairs of the state.

§ 24. The Genitive.

[The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of*. B.]

a. οἱ φρόνιμοι τῶν ἀνθρώπων, *sensible persons*. οὐδεὶς Ἑλλή- 140
νων, *none of the Greeks*. ἡ μεγίστη τῶν νόσων, *the greatest of*
diseases. β. τρίς τῆς ἡμέρας, *three times a day*. ποῖ γῆς; *to*
(at) what part of the world? ποῦ γῆς; *in what part of the world?*
πόρῳ τῆς ἡλικίας, *far advanced in years*. c. ἔδωκά σοι τῶν
χρημάτων, *I gave you (some) of my money*. πίνειν ὕδατος, *to*
drink some water. ἐσθίειν κρεῶν, *to eat some meat* (of a particular
time: with the *accusative* the meaning would be, to do it habitually).
d. στέφανος ὑακίνθων, *a crown of hyacinths*. δένδρον πολλῶν
εἰτῶν, *a tree many years old*. ἦν γὰρ ἀξιώματος μέγαν, *for he*
was of great consideration. e. διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος,
they are plundering my property, wretched man that I am! τῆς
ἀναιδείας, *what impudence!*

(a) Partitives, numerals, superlatives, &c. govern the genitive. 141

(b) The genitive is used with adverbs of *time* and *place*. 142

(d) The genitive also expresses the *material* out of which any 143
thing is made; and generally such *properties, circumstances, &c.*
as we should express by 'of.'

Obs. 1. (b) Our *indef. art.* must be translated by the Greek (*def.*)
art. in expressions like 'once a day,' &c., where 'a' is equivalent to
'each.'

Obs. 2 (e) The *gen.* stands after *possessive pronouns* in a kind of appo-
sition to the personal pronoun implied. It may often be translated as
an exclamation. The *gen.* is also used alone, or after interjections, as
an *exclamation*.

¹ The *verbal adj.* from ἀπιχέσθαι is ἀπεκτικός, a word not found in Passow's
Lexicon, but used by Xenophon. It, of course, governs the *gen.*

141 VOCABULARY 23.

Sensible, prudent (φρόνιμος). *Greek* ("Ελλην). *Greeks* ("Ελλάς, ἄδός, f.). *To what place? whither?* (ποῖ;)—*where?* (ποῦ;) *Far, far on* (πρόρω). *A person's age* (ἡλικία). *To drink* (* πίνω). *To eat* (* ἔσθω. See * ἰδω). *Flesh, meat* (κρέας^m, n.). *Crown* (στέφανος). *Tree* (δένδρονⁿ). *Year* (ἔτος, n.). *Consideration, reputation* (ἀξίωμα). *Violet* (ἰόν, ῥιον). *Lily* (κρίνον^o, n.). *Golden* (χρῦσεος, χρυσοῦς p). *Place on* (ἐπι-τίθημι, dat.). *Worthless, despicable* (φαῦλος). *Arrive* (* ἀφ-ικνέομαι). *To be given* (δοτός, from ἰδόθην). *Plunder* (διαρπάζω, fut. mid.). *Wretched, unfortunate* (κακοδαίμων). *Alas* (φεῦ,—οἱμοί).

PHRASES.

Till late in the day (μέχρι πόρρω τῆς ἡμέρας). *Willingly at least* (ἐκὼν εἶναι^r). *So to say, to speak generally* (ὥς ἔπος εἰπέν^r, showing that a general assertion is not absolutely true).

Exercise 25.

- 145 I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate *worthless persons*⁷. I will be with you three times every year. If he were not (*a person*) of great consideration⁸, the citizens would have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown (72). If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us bear whatever the gods please⁹ (91*). All men, *so to say*, admire the rich. No Grecian will do this, *at least willingly*. I will not drink *any* of the wine, at least willingly. I will give *some* of the flesh to this eagle. My property was plundered, *wretched man that I am!* Alas, what injustice! Alas, for my possessions! Let us fly from the greatest of diseases, shamelessness.

^m G. αός, ως, &c.

ⁿ δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δεινδρείους from another Ionic form).

^o κρίνον has in plur. a collateral form κρινέα, D. κρίνεσι, as if from κρίνος, n.

^p B. p. 24. W. p. 21, Obs. 2.

^r Such short phrases with the *inf.* are inserted in the sentence: ὅθεν δι' ἡκούσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή. See 151, a.

§ 25. *The Genitive (continued).*

a. πρακτικὸς τῶν καλῶν, *apt to perform* (or, *in the habit of per-* 146
forming) *honorable actions.*

b. μεστόν ἐστι τὸ ζῆν φροντίδων, *life is full of cares.* ἄξιος
τιμῆς, *worthy of honour.* δεῖσθαι χρημάτων, *to want money*;
also δεῖσθαι τινος (*gen. of person*), *to beseech a person.*

c. ὤζειν μύρων, *to smell of perfumes.* ἅπτεσθαι νεκροῦ, *to touch a*
corpse. ἀκούειν παιδίου κλαίοντος, *to hear a child crying.*
τοὺς δούλους ἔγευσε τῆς ἐλευθερίας, *he allowed his slaves to*
taste of liberty.

ἀγευστος τῆς ἐλευθερίας, *one who has never tasted of liberty.*

d. ἔχσθαι τινος, *to cling to, or be next to.* σωτηρίας ἔχσθαι, *to*
provide (carefully and anxiously) *for one's safety.*

e. ἄπαις ἀρρένων παίδων, *without male offspring.* ἐγγύτατα αὐτῷ
εἰμι γένους, *I am very nearly related to him* (literally, *very*
near to him with respect to birth). δασὺς δένδρων, *thick with*
trees; thickly planted with trees.

f. εὐδαιμονίζω σε τοῦ τρόπου, *I think you happy in your dispo-*
sition. οἰκτεῖρω σε τοῦ πάθους, *I pity you on account of*
your affliction.

(a) *Verbal adjectives* with a transitive meaning govern the genitive. 147

That is, the object of the verb stands in the *gen.* after the verbal
adjective.

(b) Words relating to *plenty, want, value, &c.*, govern the genitive. 147*

(c) Verbs relating to the *senses*, except *sight*, govern the genitive. 148

ἀκούειν, *hear*, generally takes an *acc.* of the sound, and a *gen.* of the
person producing it: but in neither case without exception.

(c. f.) The genitive is often used where we may supply '*in re-* 149
spect to' in English.

In this way, the *gen.* restricts a general expression to a particular
meaning; to some particular *circumstance, object, &c.*

The genitive so used may often be *supposed* governed by *ἐνεκα*, *on*
account of. It is very frequently used in this way after words com-
pounded with a *privative*.

VOCABULARY 24.

150

Apt to do or perform; in the habit of doing or performing (πρακτικὸς²).

* *ικός*, appended to *verbal* roots, denotes *fitness to do* what the verb expresses.
Appended to the root of substantives, it has the same latitude of meaning as *ος*
(20, n.).

Apt, or fit, to govern (ἀρχικός). *To govern* (ἀρχω, gen.). *To smell of, i. e. emit a smell* (*ὕζω). *Ointment, perfume* (μύρον). *Touch* (ἀπτομαι). *Corpse* (νεκρός, m.—adj. dead). *Free* (ἐλεύθερος). *Freedom, liberty* (ἐλευθερία). *Hear* (ἀκούω^u). *Physician* (ιατρός). *Child* (παῖδιον^v). *Cry* (κλαίω^w). *Give to taste, allow to taste* (γεύω). *One who has not tasted* (ἀγευστος). *Childless* (ἄπαις, δος). *Male* (ἀρῆν^x). *Near* (ἐγγύς, gen.). *Race, family, birth* (γένος, n.). *Thick, crowded* (δασύς). *Think or pronounce happy* (εὐδαιμονίζω). *Disposition* (τρόπος^y). *Pity* (οἰκτίρω). *Suffering, affliction* (πάθος, plur. the passions). *Worthy* (ἄξιος). *Honour* (τίμη). *Want, beseech* (δέομαι, —ἥσομαι, ἤθην). *Full of* (μεστός). *Life* (τὸ ζῆν). *Cares* (φροντίδες). *Not at all* (οὐδὲν, μηδὲν, often followed by τί: οὐδὲν τι, &c.).

What is the verbal adj. in τίος from εὐδαιμονίζω? (εὐδαιμονιστίος.)

Who in the world? (τίς ποτε^z;)

What is the meaning of ἐχέσθαι with gen.? [146, d.]

Exercise 26.

- 151 I asked whether (67, c) the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates (c). He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not willingly touch a corpse^a. I asked the boy whether he thought life full of cares. What in the world am I to do with him (134, b)?

Exercise 27.

- 152 Who in the world admires these things? Who in the world is this? If these things are so, let us carefully provide for our safety.

^u ἀκούω, ἀκούσσομαι, ἀκήκοα, ἤκουσμαι, ἤκουσα.

^v —ιον the principal termination of diminutives: παῖς, παιδίον. Those that form a dactyl are paroxyztone; the rest proparoxyztone.

^w κλαίω (κλαύσομαι, κλαυσσομαι); but aor. ἔκλαυσα. Att. κλάω (ā).

^x In old Att. ἄρσην.

^y τρόπος from τρέπω, to turn; as we say, a man's turn of mind.

N.B. Nouns in oc, from verbal roots, generally change ε of the root into o.

^z ποτί (enclitic), at any time; used with interrogatives, it expresses surprise.

^a ἐκὼν εἶναι is confined to negative sentences.

Let us speak what ¹ comes next (146, *d*) to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenoclides will be general, with three others ²¹. Let us rule over our passions. We must set about ²² the task of ruling over our passions. He told me that he was one-who-had-never-tasted-of liberty. Let us cling to our liberty. He told me that the whole ²³ country was thickly planted with trees. The judge is most worthy of honour. What *in the world* shall we do with the boy?

§ 26. *The Genitive (continued).*

- a.* Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.*
- b.* Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.

VOCABULARY 25.

154

(*a*) [Verbs governing the *genitive*: the transitive ones with *acc.* also of course.]

To free from (ἀπαλλάττω, γ; also to come out of an affair, come off, get off, ἐκ, ἀπό. Mid. take oneself off; aor. 2 pass. with mid. meaning). Exclude from (ἐίργω ^b). Make to cease (παύω, mid. cease). Leave off, desist from (λήγω). Miss, err (*ἀμαρτάνω; also to sin, εἰς or περὶ, with acc. against). Differ (διαφέρω. See *φέρω).

Way (ὁδός, f.). Chase, hunting (θῆρα). Sea (θάλασσα). Disease (νόσος, f.). With impunity (χαίρων, part. literally rejoicing). Toil, labour (πόνος, also trouble). Market-place (ἀγορά). Heavy-armed soldier, Hoplite (ὁπλίτης, i).

Exercise 28.

Death will free us from all our toils. They will exclude the Persians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here to *exclude* (67, *b*) the Grecian ^d

^b In Attic Greek, εἰργω is *excludo*, εἶργω *includo*. B.

^d Of the Greeks.

Hoplites from the market-place. Speaking¹⁴ fast is a different thing (*differs*) from speaking well. A good king does not *at all*† differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned¹ against the state, will not escape with impunity. The boy is desisting from the chase. If I had known this, I would not have tried *at all*¹⁴ to persuade him.

§ 27. *The Genitive (continued).*

156 VOCABULARY 26.

(b) [Verbs governing the *genitive*.]

Remember (μύνημαι^c). *Forget* (*ἐπιλανθάνομαι. See *λανθάνω). *Care for, have any regard for* (κήδομαι). *Hold cheap* (δλιγορίω). *Despise* (καταφρονέω). *Spare* (φείδομαι). *Desire* (ἐπιθυμέω; *desire*, ἐπιθυμία). *Aim at* (στοχάζομαι). *Master* (κρατέω). *Overcome* (περιγιγνομαι. See *γίγνομαι). *Get the better of, surpass* (περίκειμι). *Accuse, charge* (κατηγορέω; *pass. to be laid to the charge of*). *Condemn* (*καταγιγνώσκω. See *γιγνώσκω).

[*Obs.* κατηγορέω may have *acc.* of the *charge* or *crime*, *gen.* of the *person*; or, if no crime is mentioned, *gen.* of *person*.

καταγιγνώσκω has *accus.* of the *charge*, or *punishment*; *gen.* of *person*. In the *pass.* the *acc.* will of course become the *nom.*, and the *gen.* of the *person* remain.]

Impiety (ἀσέβεια; *impious*, ἀσεβής, 87, 2). *Piety* (εὐσέβεια; *pious*, εὐσεβής). *Banishment* (φυγή). *Former* (ὁ πρῖν, 27). *Folly* (μωρία). *Laughter* (γίλως, ὥτος). *I at least, I for my part* (ἐγὼ γὰρ). *Far* = much, greatly (πολύ). *Forefather, ancestor* (πρόγονος).

Exercise 29.

What is the usual opt. of *contracted verbs*? [οἶν, ᾤην.]

- 157 I remember my *former*¹¹ troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death (*Obs.*). Do not aim at producing¹⁴ laughter. The men of the present day¹¹ have forgotten the virtue

† οὐδὲν τι, not ἀρχήν: for 'at all' does not here refer to an action.

^c The *third* (*paulo-post*) *fut.* is the *fut.* used for verbs that have a *perf.* of the *pass.* form with the meaning of a *present*: as μύνημαι, μεμνήσομαι.

of their ancestors. Much injustice is laid to the charge of Xenoclide. The father of Xenoclide was found guilty¹⁷ of impiety. Most persons desire money. Let us master our desires. Do not desire the property¹⁸ of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits¹⁹ upon them.

Exercise 30.

They have condemned Sophroniscus to banishment (*Ols.*). He 158 accuses the others of folly. If you had done this²⁰, I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any man did this, the prudent would accuse him of folly. I think you happy on account of your piety (146, f). This boy far surpasses his brother in virtue (*dat.*). Alas what folly²¹! These things happened in the time of²² our forefathers. He said, that to be prosperous was not in our (own) power²³. You must set about this task.

§ 28. *The Genitive (continued).*

- a. δραχμῆς ἀγοράζειν τι, *to buy something for a drachma.* 158*
 b. πλείστον^h τοῦτο τιμῶμαι, *I value this at a very high price (very highly).*
 c. τρεῖς μνᾶς κατέθηκε τοῦ ἵππου, *he laid down three minæ for the horse.*
 χρήματα τούτων πράττεται, *he exacts money (or payment) for this.*
 d. νυκτός, *by night*; ἡμέρας, *by day*; χρόνου συχνοῦ, *for a considerable time.*
 e. πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised for many days.*
 f. λαβεῖν (generally λαβέσθαι) ποδός, *to take (a person) by the foot.* ἄγειν χειρός, *to lead by the hand.*
 g. τὸν λύκον τῶν ὠτων κρατῶ, *I get hold of the wolf by the ears.*

^h πολός, πλείων οἱ πλείων, πλείστος.

h. τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, *this is not the part of a wise man.*

i. οὐ παντὸς εἶναι, *not to be a thing that every body can do.*
 εἰ αὐτοῦ εἶναι, *to be one's own master.*

159 (a. b.) After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*.

160 After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

161 (d. e.) A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?*

[If the point of time is defined by a numeral adjective, the time when is put in the *dative*: it stands however in the *gen.* with the former, the same, each, &c.]

162 (f. g.) The *gen.* expresses the part *by which* a person *leads*, *takes*, or *gets hold of* any thing.

163 VOCABULARY 27.

Purchase, buy (ἀγοράζω¹—properly, *am in the market-place*, ἀγορά). *Drachma* (δραχμή). *To value* (τιμάομαι). *Mina* (μνᾶ). *Lay down* (κατατίθημι). *To exact, to exact payment* (πράττεισθαι). *Considerable, long*—of time (συχνός, properly *continuous*). *To practise* (μελετᾶω). *To take hold of* (λαβίσθαι. See *λαμβάνω). *To get hold of* (κρατῶ, properly *to master*). *Equestrian exercises* (τὰ ἵπικα).

Exercise 31.

164 The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase² this for three minæ. It is the part of a good man to confer benefits upon his friends. He told me that he valued this very highly. He said that, if he had a talent, he would lay it down for this horse (102). It is not every man that can master³ his desires. He took hold of the boy by his foot. The mother leads her daughter by the hands. I have not practised equestrian exercises for a long time. Two dogs had got hold of the same wolf by the ears. Three dogs had got hold of the wolf by the same ear. The boys are practising equestrian exercises. They exact payment for the horse. If you care for yourself, provide for your safety. If they cared for the boy, they would not do this. I had got hold of the wolf itself by the ears. It is not every man who can get hold of a wolf by the ears⁴. It is not every man that is-without-fear-of

¹ What is the usual meaning of verbs in ἀζω? See Word-building, 2.

² To get hold of, &c. . . . is not the part of, &c.

death. A slave is not his own master. I will go away by night.
The Scythians went away by night.

§ 29. Comparison.

a. μείζων ἐμοῦ, *taller (greater) than I.* 165

b. κάλλιον ἐμοῦ ᾄδεις, *you sing better (more beautifully) than I (do).*

c. δυνατώτεροι αὐτοὶ αὐτῶν¹ ἐγίγοντο, *they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).*

d. μείζω ἢ κατὰ δάκρυα πεπονθέναι, *to have suffered afflictions too great for tears.*

νεκρὸς μείζων ἢ κατ' ἄνθρωπον^m, *a corpse of superhuman size.*

ὅπλα πλέω ἢ κατὰ τοὺς νεκρούς, *more arms than could have been expected from the number of the dead (quam pro numero).*

e. νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἶων πατέρων ἐστέρηνται, *they are too young to know what fathers they have lost.*

(a) The thing with which another is compared, is put in the 166
genitive.

The fuller construction is with ἢ, *than*; which however is used only where the genitive cannot be employed.

(b) The *gen.* is sometimes used, where it is not the *immediate* object of comparison: e. g. in b, the things compared are not 'I' and 'your singing'; but 'my singing' and 'yours.'

(c) *Greater, &c. than ever, than at any other time*, is expressed 167
by using αὐτός, before the *gen.* of the reciprocal pronoun.

(d. e.) *Too great, &c.* is expressed by the *comparative* with ἢ 168
κατὰⁿ before a *substantive*; ἢ ὥστε before a *verb* in the *infinitive*.

VOCABULARY 28.

168*

Sing (ᾄδω). *Sing better* (κάλλιον ᾄδειν). *Powerful* (δυνατός). *Tear* (δάκρυον). *Suffer* (*πάσχω). *Arms* (ὅπλα^a). *Young* (νίος). *Deprive*

¹ So in *superl.*: ὅτε δυνάτατος σαυτοῦ ταῦτα ἦσθα. The *superlative* is used when the person is represented as possessing the property at some particular time in the highest degree in which he ever possessed it.

^m Literally, *greater than in proportion to* (or *according to*) man.

ⁿ Or ἢ πρὸς.

^o ᾄδω (ἀεῖδω), *fut.* ᾄσομαι, but *aor.* ᾄσα.

^a Properly, *instruments or tools* of any kind.

(*σπερίω*[†]—*ἀποσπερίω*). *Dance*(χορεύω). *Master, teacher*(διδάσκαλος). *Pupil*(μαθητής).

[Words that go with comparatives to mark the *degree* of excess or defect.]

Still(ἔτι). *Much*(πολλῶς). *Little, a little*(ὀλίγω). *The—the*(ὅσῳ—ὡσούτω, quanto—tanto).

Exercise 32.

- 169 The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful *than ever* (c). The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears (d). More arms were taken than could have been expected from the number of the dead (d). He told me, that the corpse was of a superhuman size. If I had practised, I should have sung[†] better than my mother. If you do this, you will become more powerful than ever. If they *were* to do³⁸ this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever (102). He said that, if they had done this, they would have become more powerful than ever. He is too wise (e) to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died *but for*³⁹ the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought³⁸ to be desired. The boy is still taller than his father. The girl is a little taller than her mother. The daughter sings much better than her mother. *The* more they have, *the* more they desire.

[†] This verb is most common in the *pass.* form, with fut. mid., in the sense, *am deprived of*:

στερούμαι, στερήσομαι, ἐστέρημαι. ἐστερήθην, &c.

[†] *Ἀποσπερίω* (123, c) is more common than *σπερίω*. [*σπερίσκω* is the common form of the pres. act.: *σπείρομαι* of the pres. pass.]

³⁸ Sometimes the *acc.* is used; μέγα, πολύ, &c.

³⁹ *Imperf.*, because the meaning is, 'I should now be a better singer.'

§ 30. *Comparison (continued).*

- a. ταχύτερα ἢ σοφώτερα (*Herod.*), *with more haste than wisdom.* 170
 b. ὡς τάχιστα, *as quickly as possible.* σιγῇ ὡς ἀνυστὸν προσ-
 ἦσαν, *they came up as silently as possible.* ὅτι μέγιστος,
as great as possible.
 c. ὅσους ἠδύνατο πλείστους^u ἀθροίσας, *having collected as*
many men as he possibly could.
 d. καίπερ †, εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν
 τρίχα, *though if any body has black hair for his years, it is*
you (i. e. you have remarkably black hair for your years).
 e. τοὺς ἀγωνιζομένους πλεῖστα[†] εἰς ἀνὴρ δυνάμενος ὠφελεῖν,
being able to be of more service to the contending parties,
than any other individual.
 f. περιττὰ τῶν ἀρκούντων, *more than enough* (of money, &c.).
 πολλαπλάσιοι ἡμῶν αὐτῶν, *many times as numerous as our-*
selves.

(a) Two comparatives are to be translated by *more—than*, or *171*
rather—than, with the *positive*.

For adverbs it is often convenient, as in the example, to use a sub-
 stantive.

(b) Ὡς and ὅτι (like the Latin *quam*) are used to strengthen 172
 superlatives. (So also ὅπως, ἥ, &c.)

(d. e.) εἴ τις καὶ ἄλλος (*si quis alius*), and εἰς ἀνὴρ (*unus om-* 173
nium maxime), have the force of superlatives.

(εἰς γε ἀνὴρ ὢν is also used.)

(f) περιττός (*exceeding, over and above*), and adjectives in -πλά- 174
 σιος (*-fold*), govern the genitive from their *comparative* meaning.

VOCABULARY 29.

175

Silently (σιγῇ). *To come on, come up* (πρὸς-εἰμι). *As many as* (ὅσοι).
Most (πλεῖστοι). *Feasible* (δυνστός, from ἀνύειν, *to perform*). *Al-*
though (καίπερ; usually with a participle). *For your years* (πρὸς τὰ
 ἔτη). *Hair* (θρίξ, τριχός, f.). *Collect* (ἀθροίζω). *To be enough or suffi-*
cient (ἀρκέω, f. ἰσω). *Many times as many or much* (πολλαπλάσιοι).
Twice as many (διπλάσιοι). *Brave* (ἀνδρείος). *Slow* (βραδύς).
Slowly (βραδίως). *Gift* (δῶρον). *To give a share of, give some* (μετα-
 δίδωμι, gen. of thing; dat. of person).

^u Or, ὅτι πλείστους ἀθροίσας.

† In this passage (which is from *Theophrastus*) καίπερ is connected with a
 finite verb; which is very unusual, and had better not be imitated. See καίπερ in
 the 'List of Particles.'

Exercise 33.^v

- 176 One could not find (84) a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any other one man. If you had done this, you would have done more bravely^w than wisely. I shall collect as many men as possible (c). The Persians came on *as slowly as possible*. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected²² as many men as possible, march against Cyrus. The just judge has been of more service to the state than any other single person. The army of the Persians comes on as silently as possible (b). If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken *than could have been expected from the (small) number of the dogs*²³. One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

§ 31. *The Dative.*

- 177 a. τὰ αὐτὰ πάσχω σοί, *I suffer the same as you.* Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος, *Theseus who lived about the same time as Hercules.*
 b. πατάσσειν ῥάβδῳ, *to beat with a stick.*
 c. δρόμῳ παρήλθεν, *he came running (literally, at a running pace).* μεγάλη σπουδῇ, *in great haste.*
 d. φόβῳ, *through fear.* κάμνειν νόσῳ, *to be suffering from (or ill of) a disease.*
 ἀλγεῖν τινι, *to be pained at a thing.*
 e. τῇ τρίτῃ ἡμέρᾳ, *on the third day.*
 f. ταῦτα λέλεκται ἡμῖν, *these things have been said by us.*

^v In doing the exercises of the form: "if any one—it is" (d), replace mentally 'it is' by the verb; "if any man practises temperance, it is he" = *if any man practises temperance, he practises temperance, i. e. he, if any other man (does), practises temperance.*

In those of the form "more than any other single person," replace this form by πλεῖστα εἰς ἀνὴρ, or εἰς γε ἀνὴρ ὢν.

^w Comparative sing. by rule 57; not plur. as in example.

The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach* to.

The *dat.* expresses the person *to* or *for* whom a thing is done: it 179 also follows words that express *union* or *coming together*, and those that express *likeness* or (*a*) *identity*.

(*b*) The *instrument*, (*c*) the *manner*, and (*d*) the *cause*, are put 180 in the dative.

(*e*) The *definite* time at which a thing is done, is put in the 181 dative.

(*f*) The dative sometimes expresses the *agent*; especially after 182 the *perfect pass.* and *verbals* in τέος, τός.

VOCABULARY 30.

183

To live about the same time, to be contemporary with (κατὰ τὸν αὐτὸν χρόνον γινέσθαι). Fear (φόβος). Running, a running pace (δρόμος). To be suffering, or ill of, a disease (κάμνω,—καμοῦμαι, κίεμκα. ἔκαμον). On the next day (τῇ ὑστέραι). Heavy, severe (βαρύς). Thales (Θαλῆς^a). Solon (Σόλων, ωνος). Why? (τί; or διὰ τί;) Haste (σπουδή). Hercules (Ἡρακλῆς^c). Staff, stick (ῥάβδος, f.).

[Some verbs that govern the dative.]

Associate with, keep company with (ὁμιλῶ). Follow (*ἵπομαι). Envy, grudge (φθονέω^a—φθόνος, envy). To meet, fall in with (*ἐν-τυγχάνω^b). Blame (μίσχομαι). Find fault with, rebuke (ἐπιτιμάω). Scold, rail at, speak calumniously of (λοιδορέομαι—λοιδορίω, takes the acc.). Accuse of, charge with, blame (ἐγκαλῶ). Plot against (ἐπιβουλεύω). Fight with (μάχομαι). Contend or dispute with (ἐρίζω—ἔρις, ἵδος [acc. a and ν], contention, strife). Am angry with (ὀργίζομαι). Am in a passion or rage (χαλεπαίνω). Like (ὅμοιος).

[Obs. Verbs of reproaching, &c. take acc. of the thing (as well as dat. of person), especially when it is a *neut. pronoun*. (ἐγκαλεῖν, &c. τι τινι.)]

Exercise 34.

Do not associate with the bad (67, *a*). If you associate (68, 2) 184 with the bad²⁶, you will become bad yourself. The boys are following the dog. Most men follow their neighbours. I envy you your wisdom (*note a*). Do not envy your neighbour. Do not envy me. If you had struck²⁶ the judge with a stick, you would not have got

^a Θαλῆς, G. Θαλίω, D. Θαλῆ, A. Θαλήν. (ητος, ητι, ητα, later.)

^b B. p. 17 (where *voc.* should be Ἡράκλεις, not -κλείς): W. 17, Obs. 1. The *voc.* ὦ Ἡρακλῆς occurs only in this exclamation.

^a φθονέω takes *gen.* of the object that excites the envy, or of the thing grudged. (See 146, *f*.)

^b τυγχάνω, with a *gen.*, to obtain, receive (παρά from, with *gen.*); also, to hit (a mark—σκοπός).

off *with impunity*⁵². They set out the next day. What do you charge me with (*Obs.*)? I asked whether (67, c) they were suffering the same as the geometer. If you had plotted against the general, you would not have come off *with impunity*. He will not fight with the king (these) ten days (161). I knew that he had suffered the same as I (had). I plotted against the king from envy. Do not contend with your parents. I suffer similar treatment^c to you. I should blame the citizens, if they had done this. He scolds *not only*⁵³ the others, *but also* the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what *in the world*⁵¹ am I to do (98, c)? Through fear he did not hit the mark.

Exercise 35.

- 185 Do you wish, then (98, a), that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales *was contemporary with* Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules⁵³. O father, do not scold your son. If you had kept company with the bad, you would have become bad yourself. I asked the boy, whether we ought to envy⁵⁴ our neighbours. The damsel has very beautiful eyes⁵². Let us aim at speaking⁵⁴ well of all the good. Let us abstain from acting insolently. All, *and you among the first*⁵⁴, admire these things. Let us be contented with our present condition. He said that, if Xenocides had been wise, he would not have plotted against the general. He told me that he wished to *give* his slaves a *taste* of liberty (146, c). Let us keep company with sensible persons. Let us obey the laws of the state. *I should like to hear*⁵⁵ the boy sing (*part.*). Do not associate with those who¹ pursue what is disgraceful⁵⁵. Why do you charge me with injustice⁵⁶? Through fear he missed the mark. I admire both^d your horses and those⁶ of your friend. *The rest of the country*⁵⁹ has been laid waste by the Greeks. He told me that we ought to persuade the judge (114, c).

^c *Like things.*

^d *ri* following the article.

§ 32. *Middle voice.*

The middle voice denotes :

186

- 1) That the agent does the action *upon himself*; or
- 2) That the agent does the action *for his own advantage*; or
- 3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found in but very few verbs; principally those that describe some simple action *done to our own persons*; as *to clothe, crown, &c.*

The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

The tenses that have the middle meaning, when the verb has 187 it at all, are

- 1) *Pres.* and *imperf.* } of the *passive form*.
- 2) *Perf.* and *pluperf.* }
- 3) *Futures* and *aoists mid.*

And in some verbs

- 4) The *aor.* 1 of the *passive form*.

VOCABULARY 31.

188

- 1) λούειν, *wash*: M. *wash myself, bathe*°.

ἀπάγγχειν, ἀπάγγξαι, *strangle* (or *hang*) *myself*.

[With new *intrans.* meaning.]

στέλλειν, *to send*: M. (to send oneself=) *to journey*†.

παύειν, *to make to cease*: M. (to make myself cease=) *to stop, cease, leave off*.

[With new *trans.* meaning.]

παραιούν (τινα), *to put a man over* (a river): M. *to cross* (a river, acc.).

ῥάλλειν, *to pluck*: M. *to mourn for* (acc.), i. e. by tearing one's hair.

- 2) σύμμαχον ποιῆσθαι τινα, *to make a man one's ally* (to form an alliance with a person), i. e. for one's own advantage.

καταστήσασθαι φύλακας, *to place guards* (over one's own property; for one's own protection).

αἶρειν τι, *to lift or take a thing up*: M. *to take up for one's advantage*, i. e. to keep for oneself.

εὐρίσκειν, *find*: M. *find for myself, procure, get*.

παρασκευάζειν, *provide*: M. *provide* (for one's own use).

- 3) παρατίθεμαι τράπεζαν, *I cause a table to be set before me*.

μισθώ, *let out for hire*: M. (cause to be let to myself,=) *hire*.

So διδάσκειν, *teach*: M. *get or have* (a person) *taught*.

° It may have an *accus.* of a part of one's own person.

† στέλλεσθαι, *to clothe oneself*, and *to send for*, has *aor.* στείλασθαι: στείλλεσθαι, *to travel, stallynai*.

§ καθ-ίστημι, W. 84. B. p. 102.

[In general any remote reference of the action to *self* is expressed by the *Mid.*]

κατακλαίειν, *weep for*: M. *weep for* (one's own misfortunes, *acc.*).

ἐπιδειγμένος τὴν πονηρίαν, *having shown his own wickedness*.

θεῖναι νόμους, *to enact laws*,—of an *absolute* prince who does not make them *for himself*. θεῖσθαι νόμους, of the legislator of a *free state*, who makes them for himself as well as for his fellow-citizens^h.

Wicked (πονηρός). *To weigh anchor* (αἶρην [*to lift up*]: *anchor understood*). *To commence or engage in a war against* (ἀρασθαι πόλεμον πρὸς, &c. *acc.*). *Sail away* (ἀπο-πλῖω!).

Exercise 36.

- 189 Solon enacted laws for the Athenians. Wash yourselves, O boys. The son of Xenocles hung himself. All (of them) washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites as possible^g. The mother wept for her sufferings. I provided^k myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act-insolently (*partic.* 238). The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What-kind-of laws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians, having weighed anchor, sailed away. He told me that we ought to obey the laws of the state (114, c).

§ 33. Middle voice (continued).

190 VOCABULARY 32.

- a. * αἰρεῖν, *take*; αἰρεῖσθαι, *choose* (followed by *ἀντι* with *gen.*).
λαβεῖν, *take, receive*; λαβεῖσθαι, *take hold of*.

^h This difference is not, however, strictly observed. B.

ⁱ πλῖω, πλείσομαι and πλευσούμαι,—*ἐπλευσα*.

Pass. πῖπλευσμαι, *ἐπλεύσθην*.

^k *Perfect*, as I still *keep* it.

- b.* [Verbs whose middle voice seems to have a reciprocal meaning.]
βουλευεῖν, *consult*; *βουλευέσθαι*, *consult together, deliberate*: but also (with regular *mid.* signification) *to counsel myself, adopt a resolution*. In the sense of *deliberate* it is followed by *περί* with *gen.*
διαλύειν^m, *to reconcile others*; *διαλύεσθαι*, *to be reconciled to each other* (*πρός* with *acc.*).
- c.* [Middle forms, of which there is no active, and which must therefore be considered simply as deponents.]
δέχομαι, *receive*; * *αἰσθάνομαι*, *perceived, am informed of*.
- d.* [Aorists *pass.* with *mid.* meaning.]
κατεκλίθην (ι)^o, *laid myself down; laid down*. *ἀπηλλάγην*, *took myself off*: so *ἑπαιρώθην*, *ἑφοβήθην*, *ἑκοιμήθην*, *ἑσκήθην* (from *πραιοῦσθαι*, *φοβέσθαι*, *κοιμᾶσθαι*, *ἀσκεῖσθαι*).
- e.* [Some futures 1 of *mid.* form have a *pass.* meaning.—See Introd. List II.]
ὠφελήσομαι, *ὁμολογήσομαι*, *φυλάξομαι*, *θρίψομαι*: from *ὠφελίω*, *benefit*; *ὁμολογίω*, *confess*; *φυλάττω*, *guard*; *τρίφω*, *nourish*; *maintain—bring up*.
- f.* *φυλάττεσθαι*, *mid.*, *to be on one's guard*; *to guard against*, with *acc.* of thing or person.
- g.* 'By' (agent after *pass.* verb—*ὑπό* with *gen.*: sometimes *παρά* and *πρός*).

Exercise 37.

They will choose to obey rather than ^p to fight. I would choose 191 liberty before wealth. Xenocides was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*). Let us consult about the state. To deliberate quickly is a different thing (Say: *differs*) from deliberating¹⁴ wisely. Let us consult together what we ought to do³⁸. They consulted together what they should do with (134, *b*) the unjust judge. I exercised-myself in (*d*) that art. Go to sleep. Having said this, he took himself off. The boy, having shown (p. 51, 3) much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much (170, *f*) as this (*plur.*). O slaves, receive some⁴⁸ of the wine. The physician being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefited. I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, willingly at least⁴⁸, by none. The army shall be maintained from

^m λύω, λύσω, &c.—λύῃμαι, ἐλύθην.^o κατα-κλίνω.^p μάλλον ἢ.

the king's country. I am glad that^a the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (Say: *those-themselves*) who¹ guarded the city.

§ 34. On the Perfect 2.

- 192 The *Perf. 2* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning of the middle*.

(1) If the verb has both the *trans.* and *intrans.* meaning, the *perf. 1* has the former; the *perf. 2* the latter. (2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2* belongs in meaning to that voice. (3) If the verb is *intrans.*, the *perf. 2* has the same relation to it that any other *perf.* has to its verb.

193 VOCABULARY 33.

	<i>Perf. 1.</i>	<i>Perf. 2.</i>
ἀνοίγω ^a , open,	ἀνίψχα,	ἀνίψχα, stand open.
ἰγείρω, arouse,	ἰγήγερκα,	ἰγήγερκα, am awake.
πίθω, persuade,	πίπεικα,	πίποιθα, am confident, trust, have confidence.
* ἄγνυμι, break,		ἔαγα, am broken.
* ἄλλυμι, destroy,	δλώλεκα,	δλώλα, (perii,) am undone.
* πήγνυμι, fix,		πίπηγα, am fixed, am congealed, &c.

(N.B. ἀπόλλυμι, κατάγνυμι, more common than the simple verbs.)

Pot, pitcher (χύτρα). One more (ἓτι εἷς; i.e. still one). *Gate* (πύλη). *Spear* (δόρυ^a, n.). *Breast* (στήρνον). *To watch over* (ἐγρηγορέιναι περί with gen.). *To raise a war* (ἰγείρειν πόλεμον—pass., arise). *Safety* (ἀσφάλεια). *Roman* (Ῥωμαῖος). *Jupiter* (Ζεὺς, Διός, &c. V. Ζεῦ). *Early in the morning* (πρωί).

Exercise 38.

- 194 The pitcher is broken. If we conquer the Romans in one more battle^a, we are undone. The spear was fixed in his breast. All the water^a is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many

^a This verb prefixes the temporal to the syllabic augment:—

ἀνίψγον, ἀνίψξα, inf. ἀνοίξαι.

ἀνίψχα belongs to later Greek writers: ἀνίψγμαι was used by the older authors.

^a δόρυ, δόρατος, &c.—Poet. δορός, δορί: of which δορί is found in Attic prose, in the phrase δορί ἔλειν.

years. Having lost^v all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only (89, c), when they obey the laws, will the citizens be prosperous. If we do not bear *what comes from the gods*²⁵, we are undone. Who *in the world*³¹ has broken this pitcher? It is *the part*³² of a general to watch over the safety of his army. O Jupiter, the folly of the man³³! If a war should arise (Say: *be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off *with impunity*³⁴. My property was plundered, *wretched man that I am*³⁵! If any man is in the habit of performing just (actions), it was he³⁶. I have not met either my friend or my brother's⁴.

§ 35. *Additional Remarks on some of the Moods and Tenses.*

a. ἡ πολιτεία τελῶς κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπι- 195
σκοπῇ φύλαξ, *the constitution will have been perfectly arranged, if such a guardian superintends it.*

b. φράζε καὶ πεπράξεται, *speak and it shall (immediately) be done.*

c. τὰ δέοντα ἐσόμεθα ἐγνωκότες", καὶ λόγων ματαιῶν ἀπη-
λαγμένοι, *we shall have voted on the subject as we ought, and be freed from empty speeches.*

d. εἴθε ὁ υἱὸς νενικήκοι, *would that my son had conquered!*

e. εἶπεν ὅτι ἤξοι ἡμέρα τρίτη, *he said that he should come on the third day.*

f. πεπειράσθω, *let it be attempted.*

(a) The fut. 3 expresses a *future action continuing* in its effects. 196

The fut. 3 differs, therefore, from the Latin *futurum exactum*, in not 197
being used to express merely the future *completion* of a *momentary* action. Its use is confined to *principal* clauses, and to subordinate clauses introduced by ὅτι, or ὥς ('that'). In other *subordinate* clauses, the *aorist subj.* (less frequently the *perf. subj.*) will be used instead of it, with a conjunction *compounded* or *joined* with ἂν (ἐάν, ὅταν, &c. 77 : or πρὶν ἂν, &c.). 'Εάν τοῦτο λίξῃς, εἰ ἥος διχέρισ.—(See 91*.)

(b) The fut. 3 is, however, sometimes used to express (1) the 198
speedy completion of an action, or (2) the *certainty of its completion* in the most positive manner.

^v ἀπόλλυμι.

^w "γινώσκων interdu[m] de plebiscitis vel populi jussis." Bremi ad Demosth. Phil. i. 54.

- 199 The *fut. 3* is obviously the natural future of those perfects, that, from their marking a *continued state*, are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κίετῃμαι.

- 200 Some verbs have the *fut. 3* as a simple future: e. g. δεδήσσομαι^x, πεπασσομαι, κεκόψομαι.

- 201 (c) In the active voice a *continued future state*, or a *future action continuing in its effects*, is expressed by ἔσομαι with *perf. participle*: a circumlocution which is also used in the *passive* (as in the example).

[The circumlocution with the participle is also found in other tenses: e. g. οὗτος ἀν—ἀποκτείνας αὐτὸν εἶη. Ant.]

- 202 (d. e.) The *perf.* has also a subjunctive and optative, and the future an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required; and even then, the *perf. part.* with εἶην or ὦ is generally preferred to the regular *opt.* and *subj.* of that tense.

- 203 The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: μέμνησο, &c.

- 204 (f) The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c.

- 205 (d) εἴθε with the optative—and also the optative alone^y—expresses a *wish*. [If the wish expressed *has not been* (and now *cannot be*) realized, εἴθε is used with *indic. of aorist or imperf.*, according as the time to which the wish refers is *past*, or *present*.]

So ὦφελον (εἰς, ε) alone, or with εἴθε (especially in *poetry*), εἰ γάρ or ὥς, and followed by the infinitive.

- 206 VOCABULARY 34.

Constitution (πολιτεία). *Arrange, adorn* (κοσμέω). *Superintend, overlook* (ἐπισκοπέω). *What we ought* (τὰ δεινὰ). *Empty, vain, useless* (μάταιος). *I am come* (ἦκω^x with *perf.* meaning). *I am gone, am off* (*οἶχομαι, *perf.* meaning). *Endeavour* (πειράσομαι). *Would that . . . !* (εἴθε, εἴθ' ὦφελον^b, εἰς, ε, &c. εἰ γάρ ὦφελον, ὥς ὦφελον, or ὦφελον alone). *To make to disappear* (ἀφανίζω). *If it is agreeable to you, if you*

^x From δέω, to bind.

^y As in ὦ παῖ, γένοιτο πατρός εὐτυχίστερος. See also 295, e.

^z ἦκω, ἦκον, ἦξω; no other tenses in use. βίου εὖ ἦκειν, ('*florere quod ad vitam ATTINET* =) *in re familiari satis laudē constitutum esse*, Bähr (Herod.): a construction seldom found in Attic Greek.

^b ὀφείλω (debeo) owe, ought. ὀφειλήσω. *Aor.* ὦφελον (un-Attic ὀφείλον) used only in wishes. ὥς ὦφελε ζῆν Σωκράτης (how Socrates ought to be alive), would that Socrates were alive! εἴθε κλέος ἔλαβες. εἰ γάρ ὦφελον (sc. πρότερος ἰδεῖν) Plat. de Legg. 4, 432, C.; and Crit. 44, D. With ὥς Xen. ἀκοντίσας ἡμάρτες ὥς μήπορ' ὦφελον (sc. ἀμαρτεῖν)! II. 4, 62.

are willing (εἰ σοι βουλομένη ἐστί). *And that too* (καὶ ταῦτα). *For the present at least* (τό γε νῦν εἶναι). *As far as they are concerned* (τὸ ἐπὶ τούτοις εἶναι).

Exercise 39.

For thus we shall have done (c) what we ought. For thus what 207 we ought (to do) will have been done (b). I will remember my former¹¹ folly. He told me that they had forgotten their former virtue (c). Let us place the wise and good as guardians of this most beautiful constitution. *If it is agreeable to you*, these things shall (*instantly*) be done. Let these things be done (f). Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. *Would that* the wise superintended the state! *Would that* the prudent managed the affairs of the state! *Would that* the wise judge had superintended the whole constitution! *Would that* Thales were alive! *Would that* the man had escaped death! If you obey the physician, you will be freed from your disease. *Would that* the Greeks had conquered! They condemned him to death (156, *obs.*), and that too *though he was* (Say: *being*) your citizen. *For the present at least*, we will use him. I don't know what in the world¹² we are¹³, *for the present at least*, to do^c with him. *As far as that* (person) *is concerned*, I am undone. For the present at least, let us desist from the chase. O boy, may you become wiser!

§ 36. *On the Infinitive.*

- a. ὁ ἄνθρωπος πέφυκε φιλεῖν, *it is the nature of man to love.* 208
 b. παρέχω ἐμαυτὸν ἐρωτᾶν, *I offer myself to be questioned.*
 c. ἦλθον ἰδεῖν σε, *I came (or am come) to see you.*
 d. ἡδὺς ἀκούειν, *sweet to hear.* δεινὸς λέγειν, *clever at speaking.* χαλεπὸς λαβεῖν, *hard to take (or catch).*
 e. οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι, *he is so senseless as to choose war in preference to peace.*
 οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖται,

^c χρηστικός is the verbal adj. from χρᾶσμαι.

he is so *senseless*, that he (*actually*) chooses *war* in preference to *peace*.

f. φιλοτιμότητος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, he was very ambitious, so as to bear any thing for the sake of being praised.

209 The use of the Greek infinitive is much nearer to that of the English than that of the Latin is; thus:—

210 (b. c.) It expresses the *purpose* and (b. d.) is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*.

Hence it must often be translated into Latin by the *participle* in *dus*, or by the *supine* in *u*.

211 The particle ὥστε^d expresses a *consequence*, and is used with the *infinitive*; or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

212 { So—as to = ὥστε with *infinitive* always.
 { So—that = ὥστε with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately* and *naturally* from what is there stated. The consequence may be equally *real*.

213 'So that' should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently* (*itaque*) for *so that*.

Thus: "the road was so bad that I did not reach my inn till midnight" = "the road was very bad; *consequently* I did not reach my inn till midnight:" here the *indicative* would be properly used.

ὥστε properly answers to οὕτως, or some other demonstrative, in the preceding clause.

214 VOCABULARY 35.

To put forth naturally (φύω. πτόνεια and ἔφυν are intrans.; I am produced = I am by nature, or it is my nature to, &c.). Supply, afford, offer (παρίχω^e). Sweet, pleasant, agreeable (ἡδύς). Terrible^f, clever (δεινός). Hard, difficult (χαλεπός). Senseless (ἀνόητος). In preference to, instead of (ἀντί). Peace (εἰρήνη). Ambitious, fond of honour (φιλότιμος). Undergo, bear (ὑπομένω). On account of, for the sake of (ἕνεκα, gen.). Leaf (φύλλον). Bring up, educate (παιδεύω). Very (πάνυς). Wing (πτερόν. πτέρυξ, ὄγος, f.). Young bird (νεοσσός). Art, also con-

^d More rarely ὥς.

^e παρίχισθαι, mid., is also used for *to afford*, without any perceptible difference of meaning. See example in 295, b.

^f —νος, an old pass. termin. (like τίος, τός), whence δεινός, terrible, στυγνός, hateful, &c. B.

^g This word is often strengthened by the addition of *τι* (πάνυ τι).

trivance, trick (ρίχνη). *Long* (μακρός). *Not yet* (οὐπω^h). *Endure, bear* (ἀνέχομαι¹).

φύω = *to get teeth, feathers, &c.*

πόνον or πράγματα παρίχειν = *to give one trouble, to molest, harass, &c.*

Exercise 40.

It is the nature of man (*a*) to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, *at least* (not) *willingly*⁴⁵. The eagle has long wings¹². He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible¹³. They are too wise⁶⁰ to choose war in preference to peace. The young birds have already got⁴ feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity³³. They harassed them so, that the army was not able (*indic.*) to advance¹. This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

§ 37. *The Infinitive (continued).*

- a. ἐπειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν, and *Atalanta also was fortified, that robbers (or pirates) might not commit depredations in Eubœa.*
- b. οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρῆναι, *nothing was done, because he was not present.*
- c. οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, *it is not right for one who suffers wrong to avenge himself by doing wrong in return.*

^h πῶ, πῶποτε, *ever yet, ever up to this time.* The former is joined to οὐ, μὴ; the latter to οὐδέ, μηδέ; and both relate to the *past*. Οὐδέποτε, μηδέποτε, are commonly employed only *generally*, or with reference to the *future*. See 236*, u.

¹ This verb has a double augment: *imperf.* ἠνειχόμεν, *aor.* ἠνισχόμεν.

^k *Aor. 1, as perf., has a different meaning.*

^l πορεύομαι.

d. *δέομαί σου παραμένειν, I beseech (or entreat) you to stay with us. ἔφη σπουδάζειν, he said that he was in a hurry. συνειπεῖν ὁμολογῶ, I confess that I assented.*

e. ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say, that he was the son of Jupiter.*

ἔπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a god. ἰδόντο αὐτοῦ εἶναι προθύμου, they entreated him to be zealous.*

ἔξεστί μοι γενέσθαι εὐδαίμονι, *I may (if I please) become happy.*

- 217 (a) The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose*.

It may be considered as governed by *ἔνεκα* understood.

- 218 (b) When the infinitive has a subject of its own, the general rule is, that it stands in the accusative.

This rule holds good, when the *infin.* is used with *τό*, as in (c).

- 219 (b) A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

- 220 (d) But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.

The examples show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit se festinare.*

- 221 (e) When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*.

Thus in (e) *υἱός* conforms to Ἀλέξανδρος· θεός τοι ἰγώ· προθύμου το αὐτοῦ, &c.

(This construction is called *Attraction*.)

222 VOCABULARY 36.

To wall, to fortify (τειχιζῶ). *A wall* (τείχος, n.). *Evil-doer, rascal, villain* (κακούργος· κακός, ἔργον). *Villainy* (κακούργια). *Misdeed* (κακούργημα). *To do evil towards, do harm to, to inflict damage on, &c.* (κακούργεω). *Ward off* (ἀμύνειν τί τινι: also with *dat.* only, ἀμύνει τινι, *to defend*. In *Mid.* *ward off from myself: repel, requite, revenge myself on*, with *acc.* of person: also without case, *to protect oneself*). *To return a man like for like* (τοῖς ὁμοίοις ἀμύνεσθαι). *To remain with* (παραμένω). *Say* (φάσκω = *give out*, 'with a slight intimation that the thing is not exactly so.' *Vömel.*). *To feel or be thankful for, return thanks*

for (χάριν εἶδέναι: *gen.* of thing). One may (ἔξεστι, *licet*; one might, ἔξην). It is right (ὀρθῶς ἔχει). Master (δεσπότης). Laugh (γελᾶω, with fut. mid. -ᾶσμαι.—List II.).

Exercise 41.

The city was fortified, that no one^m might do injury to the 223 citizens. Nothing was done, because (b) that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, *if it was agreeable to us*⁶⁶. I persuaded them that I was a philosopher (e). I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young⁶⁶ to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say (e) that you were master. We ought to defend the laws of the state. It is in our power²⁸ to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (*prep.*) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

VOCABULARY 37.

224

[Preposition *ἐκ*, before vowel *ἔξ*, (*gen.*) out of, forth from. Hence of cause (in consequence of; from, for); and of succession in time.]

Out of the city (*ἐκ τῆς πόλεως*). For this cause or reason (*ἐκ ταύτης τῆς αἰτίας*). This being the case, for this reason, therefore (*ἐκ τούτου*). After our former tears (*ἐκ τῶν πρόσθεν δακρύων*). Unexpectedly (*ἐκ ἀπροσδοκήτου—ἀπροσδόκητος, unexpected*).

Exercise 42.

We are now laughing after our former tears. The men from (out 225 of) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, unexpectedly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals

^m μηδείς, as a purpose is expressed.

to depart. The slave says that the pitcher is broken. He says that he is glad^a the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper-chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch^b if sold. I wonder at what has been done^c by the general. It is not every man^d, that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person^e. Would that the physician had remained with (us)! Would that the physician were here! Would that the physician had been here!

§ 38. *The Infinitive (continued).*

- 226 a. πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαντοί εἶναι, *they make self-interest the object of their lives, because they are lovers of themselves.*
 b. ἐκπέμπονται ἐπὶ τῷ^a ὁμοιοι τοῖς λειπομένοις εἶναι, *they are sent out, on the understanding that they are to be equal (on an equal footing) with those that are left behind.*
 c. μηδεὶς τηλικούτος ἔστω παρ' ὑμῖν ὥστε, τοὺς νόμους παραβᾶς, μὴ δοῦναι δίκην, *let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*
- 227 *Attraction may take place (that is, the predicate substantive or adjective be in the nominative), when the infinitive is introduced by the article or ὥστε.*

228 VOCABULARY 38.

It is expedient or profitable (συμφέρι, dat.). Expediency, utility (τὸ συμφέρον—τὰ συμφέροντα, what is expedient). To make self-interest the object of one's life (πρὸς τὸ συμφέρον ζῆν). Self-loving, a lover of self, selfish (φίλαντος). Self-love, selfishness (φιλαυτία). Transgress (παραβαίνω, of a law, &c. to break). So great, so powerful (τηλικούτος). To be punished, suffer punishment (δίκην δίδοναι, gen. of thing; dat. of person by whom). Infinitely many, very many, a vast number of (μυριοί). Ten thousand (μύριοι). Soldier (στρατιώτης). Country (πατρις, idos, f.). Treaty (σπονδαί, pl. properly libations). Excessively (ἄγαν). Excessive (ὁ ἄγαν).

^a Ἀντί (gen.), instead of; in preference to (208, e); equivalent to.

^a ἐπὶ with dat. often marks a condition. 288.

^b παραβαίνω has also perf. pass. παραβιβᾶμαι, aor. παρεβίθην.

^c Properly a poetical fem. adj. agreeing with γῆ.

Exercise 43.

Let us fly from excessive self-love. Let us pursue the honor- 229
 able rather than the expedient. They choose war in preference to
 peace, because they have not tasted the evils of war. They undergo
 every toil because they are ambitious. He says that a king is equi-
 valent to very many soldiers. All men, *so to say*⁴⁶, are lovers of
 self. If he were not ambitious, he would not endure this. I am
 come *on an understanding*, that I am to be on-an-equal-footing with
 the other citizens. Do not transgress the laws of your country.
 They bear every thing for the sake of being praised, because (*prep.*)
 they are excessively ambitious. Let us choose what is honorable
 in preference to what is expedient. *It is not right*, to make self-
 interest the object of one's life. It does not *belong to* a pious man,
 to fear death excessively. It is not every man that can⁴⁸ master
 self-love. I have not fallen in with Abrocomas for a long time.
 I love both the children of Abrocomas⁹ and those of Philip. Every
 body aims at becoming happy. It is profitable to men to be pious.
 If you do this, you shall be punished for your villainy. All the
 laws of the state, *so to say*⁴⁶, were transgressed by this villain. He
 thinks that the treaty has been broken.

§ 39. *The Participle.*

- a. γυνή τις χήρα ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὠὼν αὐτῇ 230
*τίκτουσαν, a certain widow woman had a hen which laid
 her an egg every day.*
- b. τὰ χρήματα ἀναλώσας ἀπήγατο, when, or after, he had
spent all his money, he hanged himself.
- c. χαλεπὸν ἐστὶ λέγειν πρὸς τὴν γαστέρα, ὧρα οὐκ ἔχουσιν, it
is difficult to speak to the stomach, because it has no ears.
- d. γινώσκοντες ὅτι κακά ἐστίν, ὅμως ἐπιθυμοῦσιν αὐτῶν,
*though they know that they are hurtful, they nevertheless
 desire them.*
- e. ληϊζόμενοι ζῶσιν, *they live by plundering.*

P Nouns in ας have the Doric gen. in ᾱ (for ον), when they are the names of
 foreigners, or of Doric Greeks of no celebrity; as Ἀβροκόμας, G. Ἀβροκόμα, R.

f. κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἂν σωφρονοῖ, *but if he gained the victory over pleasure and his desires, he would be temperate in an uncommon degree.*

g. λαβὼν, ἔφη, τοῦτον, μαστίγῳσον, *take this fellow, said he, and flog him.* ῥίψας δ' ὁ ποιμὴν πέτραν, τὸ κέρας αὐτῆς κατέαξεν, *but the shepherd threw a stone and broke her horn.*

231 A participle *assumes* an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctive adverb) of *time, cause, condition, or limitation*. Hence *vice versa*—

232 (a. b. c. d.) Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.* may often be translated into Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In translating from Greek into English, the proper *particle* to be used, must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend νοσοῦντα," may mean, '*who was ill,*' or '*because he was ill,*' or '*when he was ill,*' &c., or '*though he was ill.*'

233 (e) The English *participial substantive* under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

234 (g) A past participle may often be translated into English by a verb, connected with the principal verb by '*and.*'

Of course, *vice versa*, the first of two verbs connected by '*and*' may be translated into Greek by a past participle.

235 VOCABULARY 39.

A widow (χήρα). To know (*γιγνώσκω). To consume, spend (ἀνάλισκω, fut. ἀνάλωσω, aor. ἀνάλωσα). Stomach, belly (γαστήρ, ἔρος*, f.). The future (τὸ μέλλον). To plunder (ληίζομαι). Remarkably, in an uncommon degree (διαφερόντως). To scourge, flog (μαστιγῶ). To throw (ρίπτω). Stone (πίτρος. πέτρα in good authors is rock). Bare, uncovered (ψιλός).

[Participles with peculiar meanings.]

At first, at the beginning (ἀρχόμενος). At last (τελευτῶν). After some time (διαλείπων χρόνον†). With (often translated by ἔχων, ἄγων, φέρων, χρώμενος: of course in choosing *which* may be used, we must consider whether the persons merely *had*, or *led*, or *brought*, or *used* the thing or person *with which* he performed the action).

* As πατήρ, B. p. 15. W. 15. Obs. 3. Ac. 40.

† So διαλ. πολὺν or ὀλίγον χρ.

Exercise 44.

[*Obs.* Sentences in *Italics* are to be translated by participles.]

I shall be happy, *if I know myself*. The judge himself shall be punished, *if he transgresses the laws of the state*. The master himself *took the slave* and flogged him. He fled for refuge into the temple, that⁷⁸ he might not be punished. *Since you see this*, are you not without fear of death? *If you do what you ought*, you will be happy. That shameless (fellow) lives by flattering the rich. What impiety⁷⁹! He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his⁸⁰ father's. It is not every man who can⁸¹ be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream*. The wolf *was persuaded*, and went away. The physician, *with* much skill (*art.*), freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

§ 40. *The Participle (continued).*

- a. ἐγὼ ἔρχομαι ὑμῖν ἐπικουρήσων, *I am coming to aid you.* 286*
 τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἀγειν δεῖ δίκην δῶσοντα,
he who wrongs another should be taken before the judges to be punished (literally, one should take, &c.).
 τοὺς τοῦτο ποιήσοντας ἐκπέμπει, *he sends out men to do this.*
- b. ᾔδειν τοὺς παῖδας θνητοὺς γεννήσας, *I knew that I had begotten mortal children (or, I knew that the children I had begotten were mortal).*
 ᾔθεόμην αὐτῶν οἰομένων εἶναι σοφωτάων, *I perceived that they thought themselves extremely wise.*
 εἰσιν οὖσα ἐμὰντῃ σοφὸς ὢν (or σοφῷ ὄντι), *I am conscious of being wise (or, that I am wise).*
 οὐδέποτε⁸² μετεμέλησέ μοι σιγήσαντι, *I have never repented of having held my tongue.*

⁸² See 214, h: "but οὐδέποτε, like *paenitentem*, is occasionally found with *past tenses* even in the best writers." P.

- 237 (a) The participle of the *future* is used to express a *purpose* ^v.
 238 (b) Many verbs that signify *emotions*, *perception by the senses*, *knowledge*, *recollection*, *cessation*, or *continuance*, &c., take the participle, where *we* should use the *infinitive* mood, the *participial substantive*, or '*that*,' &c.

239 VOCABULARY 40.

To bring assistance, to aid, succour (ἐπικουρίω, dat.: it may have besides an acc. of the thing ^w. ἐπικουρεῖν νόσῳ, to bear help against a disorder; to combat it). Judge (δικαστής^x). Beget (γεννάω). Dare, attempt (τολμάω^y).

[Verbs that take the participle.]

See (*ὁράω). Learn, am aware (*μανθάνω). I repent (μεταμέλει^a μοι). Make to cease, stop (παύω). Cease (λήγω, παύομαι). Am ashamed (αἰσχύνομαι^b). Remember (μνησθῆναι). Appear (φαίνομαι^c). Am evident (δῆλός εἰμι^d = am evidently). Know (οἶδα). Am conscious (συνόειδα ἐμυῖν^e). Rejoice (χαίρω). Perceive (*αἰσθάνομαι).

Exercise 45.

- 239* I am ashamed of having flattered Xenoclide. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken* ^e). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal (b). I will put a stop to his inflicting damage on the city. I knew that the children

^v The intention is spoken of in a less certain way by the addition of ὥς. He had Cyrus arrested, ὥς ἀποκτενῶν.

^w εἰ τῷ χειμῶνα ἐπικούρησα, Xen.

^x The δικαστής decides in a court of justice according to right and law: the κριτής in the other relations of life according to equity and his knowledge of human nature. Pass.

^y Of things requiring courage. It has also the meaning of *sustinere*, to bear to do so and so.

^a μετα-μέλει, μετα-μελήσει, &c.

^b αἰσχύνομαι ποιεῖν = I am ashamed to do it: αἰσχύνομαι ποιῶν or ποιήσας, I am ashamed of doing, or having done it.

^c εἰάν φαίνομαι ἀδικῶν, if it should appear that I have acted unjustly.

^d δῆλός ἐστιν ανώμυνος, he is evidently vexed.

^e 29, e.

he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to combat (*p*^f) the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than *any* other single person⁴. I will send out men to inflict (*p*) damage on the city.

§ 41. *The Participle (continued)*: τυγχάνω, λανθάνω, φθάνω.

- a. ὁ Κῦρος, ἄτε^ε παῖς ὢν, ἠδετο τοῖς τοιούτοις, *Cyrus, as being a 240 boy, was pleased with such things.*
- b. ἔτυχον παρόντες, *they happened to be present.*
 τυγχάνει ὢν, *he happens to be* (or simply, *is*).
- c. λανθάνω τι ποιῶν (1) *am concealed from myself doing it = do it without knowing it; unconsciously, unknown to myself.*
 (2) *am concealed from others doing it = do it without being observed; secretly; without being seen or discovered.*
- d. ἔφθην αὐτοὺς ἀφικόμενος, *I arrived before them. ἔφθην ἀφικόμενος, I arrived first.*
- e. οὐκ ἂν φθάνοις ποιῶν τοῦτο, *you cannot do this too soon.*
- f. οὐκ ἂν φθάνοις ποιῶν τοῦτο; *won't you do this directly? = do it directly.*
- g. λέγε φθάσας, *speak quickly, at once. ἀνύσας¹ τρέχε, run immediately.*

a) The particle ἄτε (frequently strengthened by δὴ; ἄτε δὴ) is 241 used with a participle, when *we* denote a *ground* or *reason* which we allege as (in *our* opinion) *naturally accounting for the action, conduct, &c.* that we are relating of *another person*. [The participle may be in gen. absol. (246): ἄτε μακρῶν τῶν νύκτων οὐσῶν.]

c—g. *φθάνω^k (*come or get before*) and *λανθάνω (*am concealed*) are generally construed by *adverbs*; the participle that accompanies them must then be turned into a *verb*.

^f A (*p*) after the first word of a clause shows that it is to be turned into a *participial* clause, as explained in the two preceding sections.

^ε It is really the neut. pl. of ὄσσε, and answers to the Latin *quippe*. [Οἶον, or pl. οἶα, are used in the same way. See 411.]

¹ From ἀνύειν or ἀνύειν, *to accomplish*.

^k ἔφθην is the older aorist: but ἔφθασα is used once even by *Thuc.*, and from *Xenophon* downwards is the more common form. B.

- 242 The participle *λανθάνων* or *λαθών* may be construed by *secretly, without being observed, seen, &c.* Hence *ἔλαθεν εἰσελθών* is nearly equivalent to *εἰσῆλθεν λαθών*, but gives more prominence to the notion of *secrecy*.

243 VOCABULARY 41.

[Preposition 'Από, *from*; gen.]

To fight *on horseback* (ἀφ' ἵππων). To have done supper (ἀπὸ δείπνου γενίσθαι). To do a thing of *themselves* (ἀφ' ἑαυτῶν): at the suggestion of others (ἀπ' ἀνδρῶν ἐτίρων). *Openly* (ἀπὸ τοῦ προφανοῦς, from *adj. προφανής*).

πρό (*before, of time, place, and preference—in behalf of, for*).

For (=in behalf of) *the king* (πρὸ τοῦ βασιλέως). To value very highly, to attach great importance to (πρὸ πολλοῦ ποιῆσθαι, to value before, i. e. more than, much. See 282). To choose war *before*, in preference to *peace* (πρὸ εἰρήνης, for which *ἀντί* is used in 208, e).

Exercise 46.

- 244 The physician happened to be present. You cannot punish the boy too soon (e). The enemy arrived at^m the city before us. Go away immediately (g). Won't you go away directly (f)? If you do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher *without being discovered*. The Scythians fought on horseback. The father went in to the general *without being observed*. These Hoplitæ were drawn up before the king himself. He is too sensible⁶⁶ to choose war before peace. He has done supper. Speak at once (g), if it is agreeable⁶⁶ to those who are present. To incur danger in behalf of the state is honorable. It is the part of a good man, to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenoclide had not been their general, they would never have dared to commence a war openly. Men enact laws, *that*⁷⁰ they may not be injured. *Having done supper*, they practised equestrian exercises.

§ 42. *The Genitive Absolute, &c.*

- 245 a. ἐμοῦ καθεύδοντος, whilst *I was asleep*. τούτων οὕτως ἐχόντων, *this being the case*; or, *as this is the case*.
b. διὰ τί μένεις, ἐξὸν ἀπιέναι; *why do you remain*, when you are at liberty to go away?

^m εἰς, if they went into it.

c. So δέον ἀπιέναι, when, whereas, &c. you ought to go away.

δόξανⁿ ἡμῖν ἀπιέναι, when we have determined to go away.

Also δόξαν ταῦτα^o, this being determined.

d. ἐπὶ Κύρου βασιλεύοντος, in the reign of Cyrus.

e. εἰσώπα ὡς πάντας εἰδότες (or πάντων εἰδότων), he held his tongue, as supposing that all knew.

(a) The case *absolute* is in Greek the genitive: it marks the *time*, 246 or generally any such relation to the principal sentence, as *we* should express by *when, after, since, as, because, though, if, &c.*

(b. c.) The participles of impersonal verbs are put absolutely in 247 the *accusative*; of course without a *subst.*, and in the neuter gender.

(d) When the time relates to a *person*, ἐπὶ is generally expressed. 248

(e) When a *motive* is attributed to *another person*, the particle ὡς 249 is generally used with the *gen.* or *acc.* absolute. The force of it may be given by construing it: *as thinking (supposing, &c.) that* with a verb: or by, *because they think, suppose, are convinced, &c. that . . .*

[The participle may stand in the nominative, if it can agree with the *subject*: ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἀπεστερημένοι, *they are vexed, as conceiving themselves (or, because they suppose themselves) to be deprived of some great thing.*]

VOCABULARY 42.

250

[Words used in *acc. absol.*]

When, or whereas, it was said or told (εἰρημένον). *It being disgraceful—possible—impossible—plain or evident* (αἰσχρὸν—δυνατὸν—ἀδύνατον—δῆλον ὄν). *There being an opportunity, when I may or might* (παρόν). *It being fit or incumbent* (προσῆκον. προσήκει, *dat.* it belongs to. οἱ προσήκοντες, those that belong to us = *relations*). *When, whereas, one ought* (δέον).

As far at least as this is concerned, as far as depends on this (τούτου γε ἕνεκα). *For the sake of* (χάριν with *gen.* = *propter*: but χάριν ἐμήν, for my sake). *After the manner of a dog, like a dog* (κυνὸς δίκην). *Without* (ἀνευ, *gen.*).

PHRASE.

ἕνεκα τῶν ἑτέρων ἀστρῶν, for any thing the other heavenly bodies could do to prevent it.

ⁿ So δοκοῦν, δεδομένον.

^o Also δόξαντος τούτου, δοξάντων τούτων, and δόξαντα ταῦτα.

^p ἔστιν, ἔνεστι, πάρεστιν, ἔξεστι, &c. πράττειν, all signify, *one can or may*: but ἔνεστι relates to *physical possibility* (it is possible); ἔξεστι, to *moral possibility* (it is allowed); ἔστι and πάρεστι stand between these two meanings, without being confined to either of them; the latter implying also the notion of *facility*. B.

Exercise 47.

251 Without you I should have perished *for any thing my other friends could have done to prevent it*. Why do you remain, *when we have determined* to succour our friends? Why do you hold your tongue, *whereas you ought to speak*? Why do you remain, *now that you have an opportunity* to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told † to be present, they are not come. If it is agreeable to you⁶⁶, we will go away. I hope that we shall thus arrive before⁷⁷ the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come (*p*) *to combat* the boy's disorder. If you act unjustly towards your slaves, know⁷⁴ that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, *when you might* have chosen peace? He told me that all were permitted to go in to the general, whenever he was at leisure.

Exercise 48.

252 Cyrus *evidently*⁷³ desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went *secretly* (242) into his father's house. This being determined, we cannot set out too soon⁷⁷. The master, *as* being a fool, was deceived by his slave. Do not practise many arts, *since it is impossible* to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. Know that you will get off well, as far at least as this is concerned. He told me that, if any man was well suited to govern men, it was Cyrus⁶³. The physician told me, that he had come for my sake. This animal runs like a dog. This being the case, I will go away at once. All men, *so to say*, desire what is absent. It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. He said nothing himself, as supposing⁷⁸ that all felt grateful to Xenocides.

† *It being told.*

§ 43. *The Relative.*

- a. θανασπὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you act strangely in giving us nothing.* 253
- b. ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε, *they pronounced the mother happy in having such children.* (Here οἷων = ὅτι τοιούτων.)
- c. ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικούντας, *they are procuring arms to defend themselves with against those who injure them* (or, *with which to repel, or punish, those who injure them*).
- d. { οὗτός ἐστιν, ὃν εἶδες ἄνδρα, } *This is the man you saw.*
 { ὃν εἶδες ἄνδρα, οὗτός ἐστιν, }

ATTRACTION OF RELATIVE.

- e. μεταδίδως αὐτῷ τοῦ σίτου, ὃ περ αὐτὸς ἔχεις, *you give him a portion of the food which you have yourself.*
- f. τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κῦρος δῷ, *we will confide in any general whom Cyrus may give us^h* (for ὃν ἂνⁱ).
- g. ἀπολαύω, ὧν ἔχω ἀγαθῶν, *I enjoy the good things I possess. μεμνημένος ὧν ἔπραξε, remembering what he had done.*
- h. μετεπέμπετο ἄλλο στράτευμα, πρὸς ᾧ πρόσθεν εἶχε, *he sent for another army, in addition to the one he had before.*
- (a. b. c.) The relative is often used to introduce a *cause, ground, motive, or design* of what is stated.

Obs. 1. When it expresses a *cause* or *ground*, it takes the *indic.* : when it expresses a *purpose* (as in c), the *fut. indic.*¹

Obs. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. B.

Obs. 3. ὅδε is not used as a *mere* antecedent to the relative, but οὗτος, which is not so strongly demonstrative.

(d) The antecedent is often expressed in the relative clause, and omitted in the principal clause.

^h *Dederit.*

ⁱ See 95.

^k This verb (which is probably from the same root as λαβεῖν. P.) is properly *to receive from*; to receive whether *advantage* or *disadvantage* from any thing. So that (like our, *to reap the fruits of*) it is used in both a good and a bad sense.

¹ The *subjunctive* probably does not belong to Attic prose. '*Conjunctivus cum pronominiibus adverbialibus relativis consociatus non nisi in veterum epicorum sermone fini indicando inservit.*' Herm. ad CEd. Col. 190. So Krüger, Lachmann, &c. In Thuc. 7, 28: ἡ ναὺς πρίσβεις ἄγει οἵπερ—φράσωσιν, Hermann thinks the οἵπερ sufficient to prove the reading incorrect, and suggests ὅπως.

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

- 256 (e) The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative*: it seldom takes place except where the relative should regularly stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as οὗτος, ἐκεῖνος).

- 257 (g) When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause.

- 258 (g) The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man*, *thing*, &c. as in *g*, ex. 2), or has been before mentioned, as in *h*.

In (*h*) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—“she would have the head of *whosoever* advised it.”

- 259 VOCABULARY 43.

Surprising, strange (θαυμαστός). *To act strangely* (θαυμαστὸν ποιῆν). *Corn^m, food for man in general* (σῖτος). *Ambassador* (πρέσβυς). *To send for* (μεταπίμπομαι). *To enjoy* (ἀπολαύωⁿ).

ἐν (in, in answer to *where?*—*dat.*). *The first of all* (ἐν τοῖς πρώτοις^o). *It depends upon you* (ἐν σοὶ ἐστὶ).

ἀνά (properly *up*; *acc.*—in, on, through, of a large space or time).

Through the whole country (ἀνὰ πᾶσαν τὴν γῆν). *Through the whole day, all day* (ἀνὰ πᾶσαν τὴν ἡμέραν). *Every day* (ἀνὰ πᾶσαν ἡμέραν). *Every year* (ἀνὰ πᾶν ἔτος). *By fives, or five-and-five* (ἀνὰ πέντε).

εἰς (into; *acc.*—towards, against, in reference to).

εἰς διδασκάλου φοιτᾷν^p (understand, οἰκίαν), *to attend a master.*
εἰς διδασκάλου πέμπειν, *to send (a boy) to a master.*

Exercise 49.

- 260 I pity the mother for having been deprived of such a daughter (*δ*). I will give him some of the wine *which* I have. He sent for more wine in addition to what he had drunk already (*h*). This is the hare you saw (*d*). You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess (*g*). Receive

^m *Plur.* often σῖτα in Att. Greek, which is also found in Herodotus.

ⁿ ἀπολαύω, ἀπολαύσομαι. *Imp.* ἀπέλαυνον, *aor.* ἀπέλαυσα, though no simple verb is found. ἀπήλαυνον, ἀπήλαυσα are later forms.

^o This phrase is elliptical: ἐν τοῖς πρώτοις παρήσαν = ἐν τοῖς παροῦσιν πρώτοι παρήσαν. *Thuc.* uses ἐν τοῖς even with a *fem.* superlative. See iii. 81.

^p Properly, *to go frequently into his house.*

the good things you desire (*g*). I have a stick *to beat you with* (*c*). The Hoplites arrived *first of all*. All these things depend on you. They harassed us all the day, so that (212) the Hoplites could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes *without being observed*¹⁶. Say *quickly*, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. I knew that (*p*) the citizens *would choose*³¹ peace in preference to war. Why do you wait, *when it is your duty* to succour your friend? The Athenians used to do this every year. They are not aware that (*p*) they are despised¹⁴ by every body. They do this, *not only* every year, *but also* every day. I admire your lilies, but not⁹ your brother's. The boy attends no master. We send our boys to masters.

Exercise 50.

I repent of having flogged¹⁴ the slave. I indeed eat that I may 261 live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were there¹. He said that if the citizens obeyed the laws of the state, they would prosper (102). I wonder at the water being turned into wine. The widow *would have died*³⁷ *but for*³⁹ her hen, which (*p*) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charged the ranks of the Greeks. He says that he (220) has a pain in his head. I perceived that he rejoiced¹⁴ in the wealth of the citizens⁴. I am ashamed of being glad¹⁴ that my daughter is beautiful⁴. He *is evidently*⁷³ vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade (114, *c*) the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do (99).

§ 44. *The Relative (continued).*

α. φόβος, ἣν αἰδῶ καλοῦμεν, *the fear which we call bash-262 fulness.*

9 οὐ should stand last: it then takes an accent (οῦ).

- b. ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν, *from some of the cities in Sicily.*
- c. οὐσπερ εἶδον ἔστιν ὅπου, *whom I saw somewhere.*
- d. ἔστιν οὐστίνᾳς ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; *are there any persons whom you have admired for their wisdom?*
- e. λέξω σοι ἐφ' ᾧ σιγήσει, *I will tell you, on condition that you will hold your tongue.*
- f. ἡρέθησαν ἐφ' ᾧ τε συγγράφαι νόμους, *they were chosen on the condition that they should draw up laws (i. e. to draw up laws).*
- g. χάριν σοι οἶδα ἀνθ' ὧν ἦλθες, *I feel thankful to you for coming.*
- h. ἐφθειρον εἰ τι χρήσιμον ἦν, *they destroyed every thing of value.*
- 263 (a) When the relative, with such a verb as *to be, call, believe, &c.* stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than with its proper antecedent.
- 264 (b) ἔστιν-οἷς = *ἐνιοι, some*, and may be declined throughout:—
 N. ἔστιν οἱ, ἔστιν αἱ, ἔστιν ᾧ.
 G. ἔστιν ὧν.
 D. ἔστιν οἷς, ἔστιν αἷς, ἔστιν οἰς, &c.
- 265 (c) In the same way ἔστιν ὅτε = *sometimes*; ἔστιν ὅπου, *somewhere, &c.*
- 266 (d) So also ἔστιν with ὅστις is used as an interrogative.
- 267 (e) 'Εφ' ᾧ or (more commonly) ᾧ τε is, '*on condition that*,' with the *future indic.* or the *infin.*
 The relative in this construction answers to the demonstrative ἐνὶ τούτῳ: which, or ἐπὶ τοῖσδε, is not unfrequently expressed.
- 268 (g) ἀνθ' ὧν, *because, for* (= ἀντὶ τούτου ὅτι).
 It may, however, be used in its proper meaning: '*in return for those things which*,' &c.
- 269 (h) εἰ τις^h does not express any *doubt* as to whether there *was any*, but is used as equivalent to ὅστις, *whosoever, whatsoever* (= *all that*).

ε For '*sunt qui dicant*' the Greeks said, ἔστιν οἱ λέγουσιν, or εἰσιν οἱ λέγοντες, or εἰσιν οἱ λέγουσιν. Examples of the last construction are *not* uncommon. Kr.

h τις indef. has gen. του, dat. τῷ (both enclitic), for τινός, τινί. So ὅστις has ὅσπου, ὅτῳ.

VOCABULARY 44.

269*

To be banished (φεύγειν¹). *To return from banishment* (κατήρχομαι, κἀτειμι). *To wound* (*τετρώσκει). *Some* (ἔστιν οἱ). *Somewhere* (ἔστιν ὅπου). *Sometimes* (ἔστιν ὅτε). *Hold my tongue* (σιγάω¹: it cannot, like σιωπᾶω, take acc. of thing).

[Διά].

Διά τοῦ is, 'through' of space of time; and of means.

Διά τὸν is, 'on account of;' also, 'through' of a cause.

On your account (διὰ σί). *After a long time* (διὰ πολλοῦ χρόνου—also, διὰ χρόνου, after some time). *Every five years* (διὰ πέντε ἐτῶν^m). *To pity* (δὲ οἴκρου ἔχειν). *To be angry with* (δὲ ὀργῆς ἔχειν). *To be at enmity with* (δὲ ἐχθρας γίγνεσθαι τινίⁿ). *At a little, at a great distance* (δὲ ὀλίγου, διὰ πολλοῦ). *To have in one's hand* (διὰ χειρὸς ἔχειν).

Exercise 51.

I deem you happy in having received^o such good things. Most 270 men *evidently desire*ⁿ the good things which their neighbours possess. I will go away *on condition that* the physician shall stay. *Some* of them were wounded by the enemy. I will tell you, on condition that the others shall hold their tongue. Is there *any* person *whom* (δ) you have praised for^o his forwardness? I will endeavour to do this so that (212) even you shall praise^p me. I *would choose* liberty before all the good things I possess (253, g). He chose war, *when he might* have peace. Xenocides was chosen general, *with three others*ⁿ. I rejoice to have been electedⁿ general by the Athenians. Why am I wretched, *when I may* become happy? I am at enmity with Abrocomas. He was banished through the Athenians. I rejoice in seeing youⁿ after some time. Know that it is through the gods^a that you are doing well. Know that it is through me that you have returned from banishment. The physician is come on your account. They do this every five years. The boy pursues the dog with (*having*) a stick in his hand.

¹ φεύγειν pres. is used for *to be in banishment*; the present being used to express *continuance*, though the continued state is that of *having fled* (one's country), not that of *flying from it*.

¹ Fut., generally, σιγήσομαι. See List ii.

^m Also διὰ πέμπτων ἔτους and διὰ πέμπτων ἐτῶν.

ⁿ So διὰ φιλίας ἵνατι τινί. Xen. Anab. iii. 8.

^o Gen.—αἰνῶ takes acc. of person, gen. of thing.

^p Infin. pres.

^a i. e. *know, doing well* (nom. partic.) *through the gods*. The other sentences of this kind (*having 'it is' followed by 'that'*) are to be turned in the same way.

§ 45. ὁ οἶος σὺ ἀνὴρ.

- 271 a. G. ἔραμαι οἷον σοῦ ἀνδρός, *I love* such a man as you.
 D. χαρίζομαι οἷψ σοὶ ἀνδρί, *I gratify* such a man as you.
 A. ἐπαινῶ οἷον σέ ἀνδρα, *I praise* such a man as you.
 b. N. ὁ οἶος σὺ (ἀνὴρ), such a man as you.
 G. τοῦ οἷου σοῦ (ἀνδρός), of such a man as you, &c. &c.
 c. θαυμαστὸν ὅσον προύχῳρησε, *he made* astonishing progress.
 d. θαυμασίως ὡς ἄθλιος γέγονε, *he has become* surprisingly miserable.
- 272 These constructions may be resolved thus:
 ἔραμαι ἀνδρὸς τοιούτου, οἶος σὺ εἰ.
 θαυμαστὸν ἐστίν, ὅσον προύχῳρησε.
- 273 (d) In this construction ὅσος follows such words as θαυμαστός, πλείστος, ἀφθονός: and ὡς the adverbs θαυμασίως, θαυμαστῶς, &c.

274 VOCABULARY 45.

To love (ἐράω). To gratify (χαρίζομαι). Advance, make progress (προχωρέω). To leap (ἄλλομαι). To throw (ρίπτω). The truth (τὸ ἀληθές—ἀληθής, true; ἀλήθεια, truth). True happiness (ἡ ὡς ἀληθῶς εὐδαιμονία). To dwell (οἰκίω). Miserable, wretched (ἀθλιος).

κατά properly expresses a motion from a higher place downwards.

κατὰ τοῦ, down from, down, under; but more commonly against, with verbs of speaking, thinking, &c.

κατὰ τὸν, at, by, near, during, in an indefinite way: also, according to, and with the distributive sense of our 'by' (by twos, &c.).

According to reason (κατὰ λόγον; also with gen., in proportion to). During, in, or at the time of the disease (κατὰ τὴν νόσον). In villages, vicatim (κατὰ κώμας). Two by two (κατὰ δύο). In all respects (κατὰ πάντα). Sensual pleasures (αἱ κατὰ τὸ σῶμα ἡδοναί). According to Plato (κατὰ Πλάτωνα).

Exercise 52.

- 275 They cling to sensual pleasures, because⁷¹ they have never tasted true happiness. They are too wise⁷² to cling to sensual pleasures. (Men) gladly gratify *such a man as you are*. I would gladly gratify *such men as you*. They leapt down from the wall. Do you wish (99) that I should speak the truth against my friend?

⁷¹ πίπ is often added: οἱ οἱοὶ περ ὑμεῖς ἀνδρες.

⁷² ἐράω, poet. ἔραμαι, ἐρασθήσομαι, ἡράσθην (gen.) love. See Index.

Pres. pass. ἐρώμαι, (ἐῤῃσθαι, ἐρώμενος,) to be loved.

⁷³ ἄλλομαι, ἀλοῦμαι. aor. 1 ἡλάμην with ᾱ in the moods, aor. 2 ἡλόμην with ᾱ. Aor. 1 should probably be preferred for indic. and part.; aor. 2 for optat. and infin. B. Hermann rejects the indic. and imper. of aor. 2.

The boy is like his father in every respect. This is (65) hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would ³⁷ very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very wretched, *unknown to himself*³⁸. I cannot gratify a man like you *too soon*³⁹. Will you not gratify a man like me *directly*⁴⁰? Sophroniscus, *as* being selfish, obliged nobody, *willingly at least*⁴¹. All men, *so to say*⁴², like to oblige such men as you. All men, so to say, rejoice in praising⁴³ such a man as you are. These things happened *in the time* of the disease. I know that they dwell⁴⁴ in villages. The eagle has wings *in proportion* to its body. To live according to reason is a different thing (from living⁴⁵) according to passion. I will tell you *on condition* that you (will) send your boy to some master (259).

§ 46. οὐδεὶς ὅστις οὐ.

N. οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν.

276

G. οὐδενὸς ὅτου οὐ λατεγέλασεν.

D. οὐδενὶ ὄτω οὐκ ἀπεκρίνατο.

A. οὐδένα ὄντινα οὐ κατέκλαυσε.

There is no one who *would not do this*.There was no one whom *he did not laugh at*.There was no one whom *he did not answer*.There was no one whom *he did not weep for*.

In οὐδεὶς ὅστις οὐ (*nemo non*) the declinable words are put under 277 the immediate government of the verb.

Kühner calls this *inverted attraction*, because the substantive (or word representing it) conforms to the relative, not the relative to the substantive.

Sometimes adverbs are affected by this kind of attraction: βῆναι κείθεν, ὅθεν περ ἦκει (for κείσε).

VOCABULARY 46.

278

To laugh at (καταγέλω). To answer (ἀποκρίνομαι). To weep for

^u The *art.* must be expressed, though the *inf.* is to be omitted.

^v γέλω, δόσμαι, but ἰγίλασα. Short *a*.

^w *Aor.* 1 ἀποκριθῆναι is *passive*, from ἀποκρίνω (*secerno*), except in late writers, who use it for ἀποκρίνασθαι. B.

(κατακλαίω). *Especially* (ἄλλως τε καί, both otherwise and also). *There is nothing like hearing* (οὐδὲν οἷον ἀκοῦσαι). *As fast as they could* (ὡς τάχους εἶχον²). *The agricultural population* (οἱ ἀμφὶ γῆν εἶχοντες).

Exercise 53.

- 279 There is no one who would not weep for *such men as you*¹. There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present³ whom he had not plotted against. I act strangely *in not gratifying*⁴ a man like you⁵. I know *that I shall love*⁶ a man like you. I am ashamed of *having plotted*⁷ against a man like you. He *evidently wished*⁸ to oblige such men as you. That *is* a hard thing, and for a man like me at least⁹, impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, *especially* (when they are) young. *There is nothing like hearing* the ambassadors themselves. The agricultural population are doing well. They pursued the dog *as fast as they could*.

§ 47. οἷος. δέω. μέλλω.

- 280 a. οἷός τέ εἰμι, *I am able* (i. e. *am such as to do a thing*). οἷόν τέ ἐστι, *it is possible*.
 b. οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσίν, *our front teeth are adapted for cutting*.
 οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, *he was not of a character¹ to do any thing (however mean) for the sake of gain*.
 c. ὀλίγου δέω δακρῦσαι, *I could almost cry; or am near crying*.
 ὀλίγου δεῖν ἐδάκρυσα, *I was near crying*.
 ὀλίγου πάντες, *nearly all* (δεῖν omitted). τοῦτο γὰρ πολλοῦ δεῖν εἶποι τις ἂν, *for a man would not assert that, far from it*.

¹ Gen. of τάχος.

³ Put the partic. after the negatives. Οὐδενὸς δρου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην. Plato, Protag. 317, c.

⁵ οἷω γι ἐμοί.

⁹ Or, *was not a man to, &c.*

d. δυοῖν δέοντα^b εἴκοσι, *eighteen*.

e. μέλλω γράψαι, γράφειν, γράψαι, *I am going to write*.

f. εἰ μέλλει φιλόσοφος γενέσθαι, *if he is to become a philosopher*.

(e) Μέλλω is followed by an *inf.* of the *future*, *present*, or *aorist*. 281

The *future inf.* is the *most*, the *aorist* the *least* common c. P.

VOCABULARY 47.

282

Cry, shed tears (δακρύω). *I am far from* (πολλοῦ δέω). *Nearly, almost* (ὀλίγου δεῖν, used as an *adverbial* phrase; or ὀλίγου only). *Far from it* (πολλοῦ δεῖν). *Am going to* (μέλλω—also *am likely to*, and *am to*, &c.). *To gain* (κερδαίνω). *Gain* (κέρδος, n.). *Stove* (κάμινος, f.). *Mostly* (τὰ πολλὰ). *Front*, adj. (ὁ πρόσθεν).

ἀμφί, περί (gen., dat., acc.).

ἀμφί, or περί τὸν, ‘*about*,’ in answer to both *where?* and *whither?*—ἀμφί or περί τι or τινὰ ἔχειν or εἶναι is: *to belong to*^d, *to be* or *be employed about*.

περί τῷ denotes *care about*: it follows verbs of *fearing* (δειδύναι), *being at ease about* (θαρρύν), &c.

ἀμφί and (more commonly) περί τοῦ are *of, about* (δε), as in ‘*to talk about*.’ Also φοβεῖσθαι, φιλονεικεῖν (*to contend*) περί τινος.

περί πολλοῦ ποιῆσθαι or ἡγεῖσθαι^e, *to value very highly, to make a great point of, or attach great importance to*.

Exercise 54.

He asked whether this was possible. We cut with our front 283 teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large¹² front teeth. He was not of a character

^b The construction δυοῖν δέοντων has disappeared, under the influence of modern criticism, from the works of the great writers, with the single exception of *Xen. Hell.* i. 1, 5: ἐπισπλεῖ δυοῖν δεύουσιν εἴκοσι νανσίν, where δεύουσιν is undoubtedly the proper reading. Krüger.

^c There is a large class of verbs, the object of which, expressed by an *inf.*, relates to *future* time, and may, therefore, be in the *future*, though it often is in the *pres.* or *aor.* “The *pres.* is preferred when either the *certain definite occurrence* of the action is to be marked, or its *immediate commencement* from the time the words are uttered.” K. Buttmann properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think, &c.*): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future* time) after such verbs. B. ad *Plat. Crit.* 14. 3.

^d οἱ ἀμφί (or περί) Ἀνυτον, *Anytus and his followers or party*: a phrase employed by Attic writers, when they chiefly allude to *only one individual*; leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. B.

^e So περί πλείονος, πλείστου, &c. περί μικροῦ. See 243.

to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed *with* (*part.*) nineteen ships. It is not possible that one man *should* ever *do*[†] all this. You will not escape from (84, *b*) death. He is[‡] mostly above the stove. Do not think that I do this from insolence. Young men are of a character to desire many things. *Nearly* all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this[§] by nearly all (of them). I am far from desiring all that you have. He fears the same things *that we do* (177). He says that he (220) is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that *he* has been entrusted with this[§].

§ 48. ὅπως. οὐ μή.

- 284 a. φρόντιζε, ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*
 b. ξυμβούλευεν οὕτω ποιεῖν, ὅπως ὁ σῖτος ἀντίσχη, *he advised them to do this, that the provisions might hold out.*
 c. ὅπως ἀνὴρ ἔσει, *see that you behave (or quit yourself) like a man.*
 d. ὅπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἐβλαψεν, *be sure not to do what has often been detrimental to you.*
 e. οὐ μὴ λαλήσεις; *do not chatter, pray.*
 οὐ μὴ γένηται τοῦτο, *this will assuredly not happen.*
- 285 (a. b.) Ὅπως^c, when it refers to the *future*, has either the *subj.* or the *future indic.* †, and retains them even in connexion with *past* time, when the *optative* might have been expected (70).
- 286 (c. d.) The verb on which the sentence with ὅπως depends, is often omitted.

This construction is equivalent to an *energetic imperative*:—ὄρα or ὁράτε may be supplied.

[†] ἔχω.

^c ὅπως is properly 'how,' and it cannot be used for 'that,' except where for 'that' we might substitute 'that by this means,' or 'that so.' With the *future indic.* it is always strictly 'how,' ὅτῳ τρόπῳ.

† The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. R.

Οὐ μή^d, with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

This construction is probably *elliptical*; οὐ (δῖος ἴσσι) μή, &c. So that, οὐ μὴ γίνηται τοῦτο = *non vereor ne hoc fiat*.

With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the future, a *denial*.

Elmsley says; “οὐ μὴ cum futuro *velantis* est, cum subjunctivo vero *negantis*,” but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*.

Elmsley explained this phrase by joining the μὴ to the verb. Thus οὐ μὴ λαλήσεις; = *will you not not-talk?* = *will you not hold your tongue?* = *hold your tongue*.

But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing δῖος ἴσσι, or some such phrase, understood; passages being actually found, here and there, in which such forms are expressed: οὐδὲν σὲ δεῖνδον, μὴ ἐν ἱμοὶ στή (Plat. Apol. 28, A). ὥστε οὐχὶ δῖος μὴ σὲ φιλήσῃ (Aristoph. Eccles. 650).

VOCABULARY 48.

288

To *bethink myself*, *consider*, *take care* (φροντίζω). *Talk*, *chatter* (λαλέω). *Whilst he was walking* (μεταξὺ περιπατῶν). *Nevertheless* (ὅμως). To *be at dinner* (δειπνέω: δειπνον, *cæna*, the principal meal of the day, taken towards the evening).

ἐπὶ, ‘on,’ in answer to *where?* generally with *gen.*, sometimes with *dat.* (ἐφ’ ἵππου ὀχεῖσθαι—ἐφ’ ἵππῳ πορεύεσθαι). With *acc.* in answer to *whither?* (ἐπὶ λόφον τινά, *to a certain hill*;) and, more generally, *on*, *in*, *towards*, *to*, &c.

They marched to *Sardis* (ἐπὶ Σάρδεων). They sailed to *Chios* (ἐπὶ τῆς Χίου). Towards *home* (ἐπ’ οἴκου).

ἐπὶ τῷ denotes ‘in addition to,’ ‘besides;’ ‘close by’ (ἐπὶ τῷ ποταμῷ); an *aim* or *condition* (267), and the *being in one’s power* (65).

ἐπὶ τοῦ often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

ἐλθεῖν ἐπὶ τούτῳ, to come for this (to effect it).

_____ τοῦτο, _____ (to fetch it).

To be drawn up *four deep* (ἐπὶ τετράρων τετάχθαι). To be named after a person (ὄνομα ἔχειν ἐπὶ τινος). To endure a thing for the sake of praise (ἐπ’ ἰπταίνῳ).

Exercise 55.

Be sure to be here yourself (*d*). Take care that your children may be as good^e as possible⁶² (*a*). Be sure to behave like men worthy of the liberty you possess. Take care not to say what has

^d Dawes laid it down as a rule, that the subjunctive of the *aor.* 1 *act.* and *mid.* was never used with ὅπως, οὐ μὴ, but that the *fut. indic.* was used instead. This rule is now given up by the best scholars; but Buttmann thinks that the *subj.* of the *aor.* 2 was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor.* 1.

^e βέλτιστος.

often hurt you. Take care to injure nobody. The Grecian Hop-
lites were drawn up three deep. Cyrus marched for Sardis with
(*part.*) his Grecian Hoplites. He said that these things *were not in
his power*²⁰. They made (*mid.*) a treaty on these conditions. He
is named after the great king. He said that his boy was named after
Thales, the philosopher. They killed him whilst he was at dinner.
The Athenians, though (*p*) they were able to take the city, never-
theless sailed back home. In addition to all this, the Athenian
generals have already sailed home. He told me that the general was
not of a character²¹ to act unjustly by the citizens. They are not
sent out (*on an understanding that they are*) to be slaves (226, b).
He says that *he* dwells close by the river. He is very ambitious,
so as (212) to do every thing for praise. He said that the corpse
was of a *superhuman size*²². He said that he had suffered things
too great for tears²³. Do not do this, *pray*. They will assuredly
not obey the laws of the city. Leave off chattering.

§ 49. μή. μη οὐ.

- 290 a. { δέδοικα μὴ θάνω, *I fear that I shall die.*
 { δέδοικα μὴ οὐ θάνω, *I fear that I shall not die.*
b. φοβοῦμαι μὴ εὕρῃσομεν, *I fear we shall find.*
φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήκαμεν, *I fear that we have
missed (lost) both.*
c. ἀλλὰ μὴ οὐκ ἔστι διδακτόν, *but perhaps it is a thing that cannot be
taught.*
d. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα
τὰ δεινότατα παθόντας ἀποθανεῖν; *but if we shall fall into
the power of the king, what will prevent us from being put to
death, after suffering all that is most terrible?*
e. ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθειν, *to prevent the Greeks
from coming.* ἡρνοῦντο μὴ πεπτωκέναι, *they (denied that
they had fallen) said that they did not fall.* ἀπιστοῦντες
αὐτὸν μὴ ἔξειν, *not believing that he would come.*
f. σὺ γὰρ ὑπέσχου ζητήσῃν¹, ὥς οὐχ ὀσιόν σοι δν μὴ οὐ
βοηθεῖν δικαιοσύνη, *for you promised to investigate it (with
us), as holding it impious in you not to come to the assistance
of justice.*

¹ 281, c.

g. οὔτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν, *I can neither not remember him, nor remembering not praise him.*

(a. b.) After expressions of *fear, solicitude, uncertainty, &c.* μή 291 is used with the *subjunctive* or *indicative*. Μὴ οὐ must be used when it is *feared, &c.*, that the thing has *not* taken place, or will *not* take place. Hence δέδοικα μὴ = *verecor* ne: δέδοικα μὴ οὐ = *verecor* ut, or *verecor* ne non.

The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared, &c.*, has or will *really* come to pass.

Of course the *subj.* becomes the *opt.* after the *historical* tenses. (71, 72.)

(c) The notion of *fear* is often omitted before μὴ οὐ, the verb 292 being then generally in the *subjunctive*.

(f. g.) μὴ οὐ (which are then = *quominus* or *quin*) are also used 293 with the *infinitive* after many negative expressions.

(1) After to *hinder, deny, feel misgiving, &c.* when they have a negative with them; if not (e), they are used with μὴ, where we use no negative †.

(2) After such expressions as διωδὸν εἶναι, αἰσχρόν or αἰσχύνην εἶναι, αἰσχύνεσθαι.

(3) After such negative expressions as, to be *unable, impossible, not right, &c.*

(4) μὴ οὐ is also sometimes used with the participle‡ and with ὥστε and *infinitive*, after negative expressions.

VOCABULARY 49.

298*

Capable of being taught, that can be taught (διδασκός). Science (ἐπιστήμη). Know, know how (ἐπίσταμαι^h). To fall into a person's power or hands (γίγνεσθαι ἐπὶ τινί). To prevent a person (ἐμποδὼν εἶναι μὴ, or, after negatives or in questions implying a negative, μὴ οὐ. ἐκποδὼν is, out of the way of). Right, lawful, as determined by divine or natural laws (θεῖος¹—δίκαιος of what is permitted by human law). Fall (*πίπτω). Hinder, prevent (κωλύω, ἀποκωλύω). To deny (ἀρνέομαι). Fear (δεῖω¹). Suspect (ὑποπτεύω, acc. of person).

[μετά.]

μετὰ τὸν, after; μετὰ τοῦ, with; μετὰ τῷ (only in the poets), among, inter.

† But the μὴ is not always expressed after verbs of *hindering, preventing, &c.* στήσω σε πηδῆν, &c.

‡ Thus πείσομαι γὰρ σὺ | τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν. Soph. Ant. 96. Cf. Oed. Tyr. 13.

^h ἐπίσταμαι, ἐπιστήσομαι, ἐπιστήθην. Imp. ἐπιστάμην. 2 sing. pres. ἐπίστασαι.

¹ But as opposed to ἐπρός, θεῖος relates to man, i.e. to *natural* laws: hence ἐπὰ καὶ θεία, * *divine* and *human* things.

¹ δεῖω, δέισομαι, δέδοικα and δέδιχα (both with meaning of pres.). Aor. 1 ἐδεσσα.

Exercise 56.

- 294 I fear his coming to some harm (Say: *lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot *either go or stay* (111). I knew that they would prevent⁷⁴ the king from coming (*e*) into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being (*e*) true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this, what prevents us from (*d*) dying? They sent out *men to prevent them* † from (*e*) coming into the country.

§ 50. μή with Relatives, the Infinitive, &c.

- 295 a. τίς δὲ δοῦναι δύναται ἑτέρῳ, ἢ μὴ αὐτὸς ἔχει; *but who can give to another what he has not got himself?*
 b. ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν, *they will afford you security, so that no man shall annoy you.*
 πράγματα παρῆχον, ὥστε οὐκέτι ἐδύνατο τὸ στράτευμα πορεύεσθαι, *they harassed them, so that the army could not advance any further (any longer).*
 c. οὐδεὶς . . . ὅστις μὴ παρίσταται, *no one who shall not be present (or, who is not present^m).* ὁ μὴ πιστεύων, *he who does not believe.* τὰ μὴ καλὰ, *dishonorable things.*

† See 236*, the third example.

^m In connexion with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. *We* generally do not. Thus in the example we should say, 'a man *who* is not present,' taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the English Bible. See '*English Grammar for Classical Schools*,' p. 36, c.

d. τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστι, *it is wrong* (an unholy thing) *not to honour old men.*

e. μὴ γένοιτο[†], *may it not be so!* μὴ ἴδοις τοῦτο, *may you never see this!*

(a. c.) μὴ is used in *relative* sentences and with *participles*, 296 *adjectives*, &c., whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular*, *mentioned* person or thing.

Hence *relative* sentences, *participles*, and *adjectives* take μὴ, whenever they might be resolved into a sentence with 'if,' or describe only a *supposed* case; not *particular individuals*, but individuals of a *class*."

(d) The infinitive generally takes μὴ, except where the opinions 297 or assertions of *another* person are stated (*in sermone obliquo*). See 110.

(b) With ὥστε[‡] the infinitive takes μί, the indicative οὐ. 298

VOCABULARY 50. 299

One who has slain a man with his own hand, the actual murderer (αὐτόχειρ). *Wrong, wicked, impious* (ἀνόσιος, see 293). *Security, safety from danger* (ἀσφάλεια. ἀσφαλής, *safe*. ἐν τῷ ἀσφαλεῖ εἶναι, *to be in safety, to be safe*). *Voluntarily* (ἰθελοντής, οὐ, properly, *as a volunteer*). *Lazy*, idle (ἀργός[‡], from ἀ, ἔργον).

[παρά.]

Besides his bread (παρά τὸν ἄρτον). *Beyond, more than*, the others (παρά τοὺς ἄλλους). *Against* the laws of the gods (παρά τοὺς τῶν θεῶν θεσμούς). *Contrary to* or *beyond* what was expected (παρά δόξαν).

παρά τοῦ, *from*, after such verbs as *to receive, learn, bring, come*; and with the *agent* after the passive verb.

παρά τὸν, *to*, and (*in answer to where?*) *at*.

παρά τὸν has also the meaning of the Latin *præter*;—*besides, beyond, against*.

PHRASES.

I had a narrow escape from death (παρά μικρὸν ἤλθον ἀποθανεῖν). *I had a narrow escape* (παρ' ὀλίγον διέφυγον).

Exercise 57.

He who (p) does not love his father, is impious. I fear it may be 300
impious not to honour old men. No one who is not present (c),

[†] Translated by 'God forbid!' in the English Bible.

[‡] The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or *forms one complex notion* with it. In this way it merely *restricts* the general notion to a *particular* sense; the thing spoken of being, *not* the *substantive itself*, but the *substantive so limited*.

[‡] Or ὥς, which is used (though less frequently) in the same way.

[‡] ἀργός, 2 *termin*.

shall receive money. I entreat you not to stay. The sons of the Persians *of the present day*¹¹ pursue what is dishonorable. He who (*p*) does not trust God, *has become miserable, unknown to himself*¹⁶. Not to love one's own children is wicked. It is not possible for me to give you what I do not possess myself. He is too wise⁶⁹ not to know that. Not to do good to your friends, when (*p*) you can, is wicked. Pursue those things which are not (*p*) against the laws of the gods. He said that, if there was any occasion, he *would labour*³⁷ more than the rest. Know that I will incur⁷⁴ this danger with you (*pl.*). Besides his bread he has wine. I am conscious⁷³ of having had a narrow escape from death. He was very lazy, so as to undergo no labour *voluntarily*. He was very lazy, so that he underwent no labour, *at least willingly*⁴⁵. I had a narrow escape from those who were pursuing me. These things happened contrary to what was expected. If we conquer the barbarians *in*⁴³ one more battle, we shall be in safety. I have received this wine from the faithful slave. They denied that they were (290, *e*) the actual murderers. I suspect^x that this is impious. He went away, because (*p*) he suspected that it was impious to remain. Shall we say this (98) or not?

§ 51. *Some Adverbs of Time, &c.*

- 301 a. ἀξίως ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves.*
 b. εἰσῆλθεν ὡς ἐμέ, *he came in to me.*
 c. παρέσομαι, ὅποτε κελεύσεις, *I will be with you whenever you bid me.*
 d. περιμενῶ, ἕως ἂν (or μέχρις ἂν) ἔλθῃ, *I will wait till he comes (venerit).*
 ποίησον τοῦτο, ἕως ἔτι ἔξεστι, *do this whilst you still may.*
 ἔστε (μὲν) αἱ σπονδαὶ ἦσαν, οὐποτε ἐπανόμην ἡμᾶς οἰκτεῖρων, *as long as the treaty lasted, I never ceased to think upon ourselves with pity.*
 οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν, *they never leave off till they rule over them.*

^x ὑποπτεύω is followed by acc. and *infin.*, or (when it implies fear) by μή: ὑποπτεύσας μή τι πρὸς τῆς πόλεως ὑπαίτιον εἴη, &c. Xen. An. iii. 1, 5.

c. *πρὶν ἢ ἐλθεῖν ἐμέ* (or *πρὶν ἐλθεῖν ἐμέ* γ), *before I came*: *πρὶν ἂν ἔλθω*, *till I come* (= *till I shall have come*; *venero*).

(a) Some adverbs govern a substantive in the same case as the 302 adjectives from which they are derived.

Hence comparatives and superlatives take the *gen*.

Some particles are sometimes simply *adverbs*, and sometimes *preposi-* 303
tions, governing a case: e. g. ἅμα, ὁμοῦ, *together*:—ἅμα (or ὁμοῦ) τοῖς ἄλλοις.

(b) ὥς, as a preposition (= *πρός*), is only joined to *persons*. 304

Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, 305
and thus connect propositions.

This is the origin of conjunctions.

d. ἄχρι or μέχρι, ἕως^z and ἔσπε, both in the sense of ‘*until*’ 306
and in that of ‘*as long as*,’ govern the *subj.* or *opt.* when there is
any *uncertainty*; the *indic.* when not.

Of course the *opt.* will appear without ἂν in *oratione obliqua*, even
where there is no uncertainty.

Hence, when a thing is spoken of as an *object* or *purpose contemplated*, 307
the *subj.* with ἂν^a will be used in connexion with *pres.* or *future time*;
the *optative*^b, in connexion with *past time* and the *oratio obliqua*.

(e) πρὶν, as being a *comparative*, takes ἢ (which however is often 308
omitted), and generally the *infinitive*; but the *subj.* with ἂν, if the
event is *future*, when the principal clause is negative.

Hence the *subj.* with ἂν will be used after the *imperative* and *future*
with *negatives*: i. e. when *before* = *till*.

VOCABULARY 51.

309

Near (ἐγγύς: *near the city*, ἐγγύς τῆς πόλεως). *Apart* (χωρίς: *apart from*, or *without*, *the rest*, χωρίς τῶν ἄλλων. So δίχα τινός). *Immediately, directly* (εὐθύς). *Directly, or straight to, the city* (εὐθὺς τῆς

^y The indicative of a *historical* tense is used of a past event that is to be stated as *having* actually occurred: πρὶν ἦλθον ἐγώ. The preceding clause has often πρὸςθεν in it, which makes the πρὶν appear superfluous.

^z μέχρις οὐ is often found. So ἕως οὐ, &c.

^a With πρὶν and ἡνίκα, and (in *poetry*) with μέχρι, ἄχρι, ἕως, the *subj.* is sometimes found without ἂν. K.

^b And according to Hermann (against Elmsley) *with* ἂν. “Ubi in recta oratione πρὶν ἂν et similes particulae conjunctivum requirunt, in oratione obliqua manet ἂν, sed conjunctivo substituitur optativus ut proprius orationis obliquae modus.” Præf. ad *Trach.* p. 8.—Hartung says: “When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle ἂν may, *whenever one pleases*, be left at his old post.” *Partikellehre*, ii. 304.—Poppo, however, rejects ἂν from *Xen. An.* vii. 7, 36, εἰδόντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι τὸ σπράτευμα (which in *direct* narration would be, μὴ ἀπέλθης πρὶν ἂν ἀπαγάγῃς . . .), a passage quoted by Hartung.

^c εὐθύς and εὐθύ are no more different words than μέχρις and μέχρι; but the

any question to you, you will answer him, will you not?

[Yes.]

e. οὐτι πον ἐγὼ ἀγροικίζομαι; *surely I am not behaving rudely, am I?* [No.]

f. μὴν τί σε ἀδικεῖ^e; *he has not injured you in any respect, has he?* [No.]

g. μή τι νεώτερον^f ἀγγέλλεις; *you bring no bad news, I hope, do you?* [No.]

h. εἴτ' ἐσίγας Πλούτος ὦν; *and did you then hold your tongue, you Plutus?*

i. ἔπειτ' οὐκ οἶε θεοὺς ἀνθρώπων τι φροντίζειν; *do you then really not think that the gods regard mankind?*

k. ἄλλο τι ἢ περὶ πλείστου ποιῇ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; *do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?*

ἄλλοι οὖν οἳ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *what! do not the covetous love gain?*

Besides the interrogative adverbs and pronouns the following particles 312 are used in questions.

ἄρα is mostly used in questions that imply something of *uncertainty, doubt, or surprise*. 313

The answer 'Yes' is expected by,— 314

ἄρ' οὐ; ἢ γάρ; οὐ; οὐκ οὐν; ἄλλο τι ἢ;

The answer 'No' is expected by,— 315

ἄρα μή; ἢ πον (*num forte?*); μή or μὴν^g;

Obs. οὐ expects *yes*; μή, *no*.—οὐ is often followed by μέντοι; also by δὲ, δὲ πον, with which it has an *ironical* force, *I imagine, forsooth*, &c. Also οὐτι πον.

(h. i.) εἴτα, ἔπειτα (*then—and yet—and nevertheless*) express 316 *astonishment* and *displeasure*, implying that what they suppose has been done, is inconsistent with something before mentioned.

(k) From the frequent use of ἄλλο τι ἢ, it came to be used as 317

^e The *pres.* of this word is used for the *perfect*, for a man *continues* to wrong us till he has made us reparation. Heindorf, *Protag.* 463.

^f νεώτερον for νέον (*a new thing; news*), and that *per euphemismum* for κακόν. Heind. *Prof.* 461.

^g μὴν = μὴ οὐν; but the etymology being forgotten, οὐν is sometimes used with it. Also μὴν μή; μὴν οὐ; the latter requiring an assenting answer (= *nonne?*).

a *simple interrogative particle*, and the *ἤ* was often dropt^h. It is then better to write it as one word, ἄλλοτι (K.).

τί παθών; (*having suffered what? =*) *what possesses you to . . .*
&c.?

- 318 τί μαθών; (*having learnt what? =*) *what induces you to . . .* &c.?

These phrases are used in *indignant, reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

- 319 VOCABULARY 52.

Strike (τύπτω). *Free* (ἐλεύθερος). *Weak, ill* (ἀσθενής: ἄ, σθίνος, strength. ἀσθένεια, weakness, infirmity, a complaint). *Fond of gain* (φιλοκερδής).

[πρός.]

πρός, *to, close by*, generally takes the *acc.* in answer to *whither?* the *dat.* in answer to *where?*

πρός τὸν is also *towards, against, in reference to, with a view to, in comparison of.*

πρός τοῦ is *from, by, after to hear, to be praised or blamed by*, and frequently after the passive verb.

πρός τοῦ is also used of *situation and in adjurations.*

I am wholly wrapt up in this (πρός τούτῳ ὅλος εἰμι). *To pay close attention to one's affairs* (πρός τοῖς πράγμασι γίγνεσθαι). *In addition to this* (πρός τούτοις). *To fight against a person* (πρός τινα). *To calculate with oneself* (λογίζεσθαι πρὸς ἑαυτόν. So with σκέπτεσθαι, σκοπεῖν, *to consider*). *To be dishonoured by* (ἀτιμάζεσθαι πρὸς τινος). *On the father's side* (πρὸς πατρός).

εἶναι πρὸς τινος is (1) *to be consistent with, like, or characteristic of*; (2) *to be on his side*; (3) *to make for him, to be for his interest; to be a good thing for him.*

Exercise 59.

- 320 Are not these things for our interest rather than for that of our enemies (δ)? Is not he wholly wrapt up in these things? You do not *surely* wish to have wine in addition to your bread (ε)? I do not *surely* act insolently, do I (ε)? You are not come to bring us (ρ) any bad news, I hope (*are you*)? [No.] And are you, *then*, not without fear of death, though (ρ) a pious man (h)? And do you, *then*, not think that you shall be punished for what you have done (ρ. pass.) against the laws of the gods? *What possesses you to strike*ⁱ a free man? *What induces you* not to choose to stay with us any longer? *What possesses you*, that you will not cease to

^h Stallbaum thinks it was dropt in *animated, impassioned* questions, and retained in those of a more *sedate and sober* character.

ⁱ Translate as if it were, '*having suffered what do you strike?*' &c.

behave-insolently" towards your friends? These things are not more for *the interest of our enemies* than of us, are they? [No.] Have you been in any respect dishonoured by Xenocides? Do you not think it a most important thing, that your children should be brought up as well as possible (*k*)? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are" for the interest of Cyrus. I know that he is on the side of the Athenians. Do we not both see and hear *from our very birth*"?

§ 53. *Indirect single Questions.*

- a. οὐκ οἶδα (or οὐκ ἔχω), ὅποι τράπωμαι. (See 67, b.) οὐκ οἶδα 321
ὅστις ἐστὶ, *I don't know who he is.* οὐκ οἶδα ὅπως τὸ
πρᾶγμα ἔπραξεν, *I don't know how he did the thing.* ἀπό-
κριναι ἀνδρείως ὁπότ' ἐρά σοι φαίνεται, *answer boldly which*
of the two is your opinion.
- b. ἴσμεν^k πόσα τέ ἐστι καὶ ὅποια, *we know both how many they*
are, and of what kind.
- c. ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; *do you see, said he, how*
many we are? (or *how many there are of us?*)
- d. οὗτος^l, τί ποιεῖς;—ὃ, τι ποιῶ; *you there, what are you*
doing?—what am I doing?

(a) The proper forms for *indirect* questions are those pronouns 322 and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ὅ*—, which gives them a connecting power.

Thus from πόσος; ποῖος; ποῦ; πόθεν; πῶς; &c. are formed ὁπόσος, ὁποῖος, ὅπου, ὁπόθεν, ὅπως, &c.

So ὅστις, formed by prefixing the relative to τίς, is the proper *dependent* interrogative. See 67,¹

But as the Greeks often pass from *oblique* to *direct* narration, 323 so they often use the *simple interrogatives* in dependent questions; and even, as in (b), *intermix* the two.

(c) Occasionally, though very seldom, the *relative forms them-* 324
selves are used in dependent questions.

^k See 73, q.

^l οὗτος, αὐτή, are used (instead of *voc.*) in exclamations; *you there!*

(c) When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*^m and not in the *nominative*.

- 325 (d) When the person of whom the question is asked repeats it, he uses the forms beginning with *ὁ* —.

326 VOCABULARY 53.

[ὕπό.]

ὕπὸ τὸν, 'under,' after verbs of *rest* as well as verbs of *motion*. Also 'about' of time.

ὕπὸ τῷ, 'under,' after verbs of *rest* only: sometimes, instead of the *gen.*, after passive verbs (δαμῆναι ὑπὸ τινί).

ὕπὸ τοῦ, 'by,' after *passive* verbs and active verbs with a *passive* notion. Also, to express a *cause*: *from, out of, through*.

To die *by the hands of* (ἀποθανεῖν ὑπὸ—*gen.*). To learn *by compulsion* (ὑπ' ἀνάγκης). He did it *through* or *from fear* (ὕπὸ δέους. *diōs, n.*). To be mad *from intoxication* (ὕπὸ μίθης μαινεσθαι). *Sub noctem, at or about nightfall* (ὕπὸ νύκτα).

Exercise 60.

- 327 The slave died by the hands of his master. Most boys learn by compulsion. I perceived that the boy learnt (*p*) by compulsion. I do not repent of having learnt⁷⁴ these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away *on condition that* (262, e) you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don't know how the eagle had his eye knocked out⁴¹. I shall praise (all) whom I see (95, 1) marching in good order. How much would your possessions fetch, if they were sold? He says that he will hold his tongue, *though he should have*³¹ much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things⁴¹. These things happened about the same time.

§ 54. *Double Questions.*

- 328 a. πότερον ἔψονται Κύρω, ἢ οὐ; *will they follow Cyrus or not?*
πρὶν δῆλον εἶναι . . . πότερον ἔψονται Κύρω, ἢ οὐ, *before it was known, whether, &c.*

^m The accusative is generally retained in the English Bible: "I know *thee*, who thou art," &c.

b. τούτω τὸν νοῦν πρόσεχε, εἰ δίκαια λέγω, ἢ μή, *attend to this, whether what I speak is just or not.*

c. σκοπῶμεν εἴτε εἰκὸς οὕτως ἔχειν, εἴτε μή, *let us consider whether it is likely to be so, or not.*

Direct double questions are asked by πότερον (or πότερα)—ἢ, less commonly by ἄρα—ἢ.

μῶν—ἢ is still less common; ἢ—ἢ belongs to poetry, especially *epic* poetry.

Indirect double questions are asked by—

330

εἴτε—εἴτε, { Of these *εἴτε—εἴτε* gives more prominence to
εἰ—ἢ, { the speaker's *indecision* and *hesitation* between
the two possibilities. K.

πότερον—ἢ.

ἢ—ἢ belongs to *epic* poetry, though occasionally found in *Attic* poets. *εἴτε—ἢ*, and *εἰ—εἴτε*, are also used by poets.

VOCABULARY 54.

331

The road home (ἡ οἰκαδὲς ὁδός). *To suffer a thing to be done, to allow it to be done with impunity* (περιοράω^o). *Boldly* (θαρρῶν, part.). *Restore an exile* (κατάγω). *To pay attention to, to attend to* (τὸν νοῦν προσίχειν, or προσίχειν only, with *dat.*). *Likely, natural* (εἰκός^p).

Exercise 61.

I don't know whether he is alive or dead. If you attend to your 332 affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly *on condition* of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer⁷⁴ their country to be ravaged. O citizens, let us not suffer our country to be ravaged. They will not *stand by and see* us injured. They made peace *on condition* that both (parties)

ⁿ οἰκαδὲ is from the *acc.* of a *shorter* form (such as οἰξ, οἰκός) of οἶκος. Though *this* form does not occur, several *similar* ones do; e. g. ἀλεῖ, κρόκα, for ἀλεῖν, κρόκην. B.

^o It takes the *infin.* if the thing is to be *prevented*; the *part.* if it is to be *avenged*. Of course (by 73, q) περιιδεῖν will be used for *aor.*, περιόψεσθαι for *fut.*—The phrase brings to one's mind our 'to stand by and see' (a man injured); but it gets its meaning in a different way; i. e. not from the notion of *seeing* and yet not acting, but from that of *not seeing*, of looking round about an object instead of at it. Hence it agrees more nearly with our to *overlook* (an offence).

^p Neut. of εἰκός, part. of ἵοικα (am like), which has three forms of part. ἱοικώς, εἰκώς, οἰκώς. B.

should retain (*have*) their own. He said that Xenocides was too wise⁶⁰ to be deceived by his slaves. He says that more arms were taken *than could have been expected from the number of the dead*⁶¹. He says that *he*⁶² is not afraid of death. The king sent persons to restore (*the exile*) Xenocides (236*, third example).

§ 55. *Observations on εἰ, ἐάν.*

- 333 a. ἀγανακτῶ *εἰ* οὕτωςι, ἃ τοῦ, μὴ οἷός τ' εἰμὶ εἰπεῖν, *I am indignant at being so unable to express my meaning.*
 οὐκ ἀγαπῶ, *εἰ* μὴ δίκην ἔδωκεν, *he is not contented with not having been punished.*
 θαυμάζω, *εἰ* μηδεὶς ὑμῶν ὀργίζεται, *I am astonished, that not one amongst you is angry.*
 b. σκέψαι^r, *εἰ* ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Grecian law is better.*
 σκέψαι, *ἐάν* τόδε σοὶ μάλλον ἀρέσκη, *see whether this pleases you better.*
 c. μηδὲ τοῦτο ἄρρητον ἔστω μοι, *ἐάν* σέ πως πείσω, *nor let me leave this unsaid, if I may by any means persuade you; i. e. (that I may see whether) I can, &c.*
- 334 (a) *εἰ* is used for *ὅτι* (*that*) after θαυμάζω, and some other verbs expressive of feelings.
 This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what *may* be quite certain as only probable.
- 335 (b) *εἰ* is (as we have seen, 80) used for '*whether*:' it has this meaning after verbs of *seeing, knowing, considering, asking, saying, trying, &c.*
- 336 (b) *ἐάν* is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved.* K.
- 337 VOCABULARY 55.

Am indignant (ἀγανακτῶ, *dat.*; but it takes the *acc.* of a neuter pronoun). *O Athenians* (ὦ ἄνδρες Ἀθηναῖοι). *Please* (ἀρίσκω^s, *dat.*).

⁶⁰ Demonstrative pronouns and adverbs are strengthened by what is called the *demonstrativum*, which is a long accented *i* answering to *-ce* in Lat. *Short vowels* are thrown away before it. οὗτοσί (*this man here*), οὗτη, τουτί, &c. So οὗτωσί.

^r The Attics use σκοπῶ, σκοποῦμαι for *pres.* (not σκίπτομαι), but σκίψομαι, ἰσκέψάμην, and ἰσκιμμαι, from σκίπτομαι, *depon.* middle.

^s ἀρίσκω, ἀρίσω, &c. *perf. pass.* ἤρεσμαι: ἤρεσθην.

Exercise 62.

It is this very thing, O Athenians, that I am indignant at^t, that 338
you *allow* half your country (59) to have been ravaged *with impunity*.
This it is that I am indignant at. Cyrus, being indignant, sets out
with (*part.*) five horsemen for Sardis. He pleases more men than
any other single person^u. He says that he is of a mild disposition
(134, a). I asked him whether the king was of a mild disposition
or not. Do you see how many are suffering *the same as you* (177, a)?
Do you know of what kind the laws of the Persians are (324)? *You*
there, what do you say?—What do I say! Although, if any man is
of a mild disposition, it is he^u. I wonder that you are not able to
go in *without being observed*^v. He says that he is not of a charac-
ter to do any thing whatever for the sake of gain (280).

§ 56. Condensed Questions.

- a. τί ἂν ποιοῦντες ἀναλᾶβουεν τὴν ἀρχαίαν ἀρετήν; *what* 339
must they do to recover their ancient virtue? (or, *by what*
conduct can they, &c.?)
- b. καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκα-
λοῦσιν; (have you learnt =) *do you know, then, what those*
persons do, to whom men apply this name?
- c. τίνας τοὺςδ' ὁρῶ ξένους; *who are these strangers whom I*
behold?

(a. b. c.) By attaching the interrogative to a *participle*, or using 340
it in an *oblique* case, the Greeks employ a *single* sentence in ques-
tions where *we* must use two.

Thus in translating from English into Greek, a relative clause
attached to an interrogative one will be got rid of.

VOCABULARY 56.

341

With what object or view? (τί βουλόμενος;) *By Jupiter* (νῇ Δία or
νῇ τὸν^u Δία). *No, by Jupiter* (μὰ Δία). *Apollo* ('Απόλλων^v). *Nep-*
tune (Ποσειδῶν^v). *Minerva* ('Αθηνᾶ). *Swallow* (* χελιδών). *Night-*

^t 'I am indignant at this thing itself.'

^u The *art.* is generally used except in μῇ or μὰ Δία.

^v 'Απόλλων and Ποσειδῶν (*G. ωνος*) have acc. 'Απόλλω, Ποσειδῶ, voc. 'Απολ-
λον, Πόσειδον.

ingale (ἀηδών²). *Spring* (ἔαρ, n. γ). *Once* (ἄπαξ). *Bring, lead* (ἄγω). *To hurn out* (ἱκκαίω). *Peacock and -hen* (ταῶς, ὁ καὶ ἡ).

Exercise 63.

- 342 One swallow does not make a spring. He told me that one swallow did not make a spring. I asked *by what conduct* I should please the gods. The eagle is having its eyes burnt out¹. He says that the eagle has had its eyes burnt out. *With what view* did the other party march into the country of the Scythians the same spring? The peahen lays only once a year. He (*p*) who commits no injury², requires no law. By Apollo, I will be with you, if I am wanted. By Minerva, I will free the boy from his disorder. Who is this physician that you are bringing (*c*)? Will you not go away at once?—No, by Jupiter, not I (ἐγώ γε). Even if you should be unseen by others, you will at least be conscious³ yourself of having acted unjustly. What do those persons do with whom all men, *so to speak*⁴, are angry (*b*)? He envies every body⁵. By Neptune, there is nobody he does not plot against (276). Envy nobody. The nightingale sings most beautifully.

§ 57. *Various Constructions.*

- 343 a. ἡ μὴν ἔπαθον τοῦτο, I protest that I suffered this. ὀμνυμι^a ἡ μὴν δώσειν, I swear that I will assuredly give (or, solemnly swear that I will give).
 b. ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσιν, the ships were lost together with their crews.
 c. διαφέροντες ἢ σοφία ἢ κάλλει ἢ ἀμφοτέρω, distinguished either for wisdom, or beauty, or both.
 d. τὰ τε ἄλλα εὐδαιμονεῖ καὶ παῖδας ἔχει κατηκόους αὐτῷ, he is happy both in other respects and especially in having obedient children.

² ἀηδών, ὄνος—also G. ἀηδοῦς, V. ἀηδοῖ.

³ In prose ἔαρ is nom. in use; but the gen. and dat. are of the contracted form ἦρος, ἡρι.

⁴ 'Who injures not at all.'

⁵ Perf. pass. ὁμώμωσμαι, but the other persons and aor. 1 pass. more commonly without the σ.

e. ὅπερ ἦα^b ἐρῶν, *what I was going to say.*

f. πάλαι θαυμάσας ἔχω, *I have long been wondering.*

g. παίζεις^c ἔχων, *you are joking.*

h. ὑπέβαλεν ἑαυτὸν φέρων Θηβαίοις, *he went and flung himself into the hands of the Thebans.*

(a) ἡ μὴν is a solemn form of asseveration. 344

(b) The *prepos.* σύν is omitted before αὐτῷ, αὐτῇ, &c., which then 345
= *together with, with.*

(c) ἀμφοτέρω is used *adverbially* (or *elliptically*) by the poets; 346
both; as well—as, &c. So ἀμφοτέρα is used in reference to *two*
words, without being made to conform to them in case.

(d) When καί refers to ἄλλος, it has the force of *especially, in* 347
particular.

(e) ἐρχεσθαι, ἰέναι, with *part. fut.*, is *to be going to, or on the* 348
point of.

(f. g.) Sometimes ἔχω makes an emphatic circumlocution with 349
the *past partic.*: and with some verbs (e. g. the 2nd *pers. of* ληρεῖν,
παίζειν, φλυαρεῖν) it is used to make a good-humoured obser-
vation.

(h) φέρων appears redundant in some expressions, but denotes a 350
vehemence of purpose, not altogether free from blame.

Hence it answers to our *to go and do a (foolish, impetuous) thing: to*
take a thing and fling it away, &c.

VOCABULARY 57.

351

To swear (* ὅμνυμι, acc. of the God or thing sworn by). *Just as he*
was (ὑπερ or ὥσπερ εἶχεν).

Exercise 64.

The damsel is beautiful in person (134) in other respects, and 352
especially has very beautiful eyes¹². He swore that he would
assuredly give them three talents, if he had them. I swear that I
will *assuredly* do this. I swear *by* all the gods that I will assuredly
confer a great benefit upon the state. Those with the king, with (*p*)
their heads uncovered, charged the ranks of the Greeks. He told
me that the ships were lost, *together with* their crews. He told me

^b Imperf. of εἶμι, ἴδο.

^c παίζω παίζομαι, οὔμα, πίπαισμαι. ἱπαισα. Later writers have ἱπαιξα,
πίπαιγμα. B.

that, *but for*³ the general, the ships would have been lost, together with their crews. Are you not trying (me)⁴, whether I am mad? (321, c.) You are not trying (me) whether I am mad, are you? Is he distinguished from⁵ other people by (his) wisdom, or (his) temperance, or both (c)? Are you joking, or are you mad? Cyrus set out just as he was, with five horsemen. *He went and gave* (h) all his possessions to his neighbour. I have long been wondering at the shamelessness of this flatterer (f).

§ 58. Various Constructions (continued).

- 853 a. δίκαιός εἰμι τοῦτο πράττειν (= δίκαιόν ἐστιν ἐμὲ τοῦτο πράττειν), *it is just (or right) that I should do this.*
 b. ἔφθασε τοσούτον ὅσον Πάχητα ἀνεγνώκειναι τὸ ψήφισμα, *it arrived first (indeed), but only sufficiently so, for Pachetes to have had time to read out the decree.*
 c. φθάνεις ἔλκων ἢ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*
 d. οὐκ ἂν φθάνοι ἀποθνήσκων², *he will certainly die (or, be killed).*
 e. τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what did these people do but plot?*
 f. ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered, "I would not receive a kingdom."*
 g. τί οὐκ ἐποιήσαμεν; (why have not we done it? =) *why don't we do it? Let us do it directly.*
- 354 (a) With δίκαιος, ἄξιος, &c. the *personal* construction is preferred to the impersonal.
- 355 (b) ὅσον is used elliptically with the *infm.*
- 356 (c) Some words that *imply* a comparison (e. g. φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθεν, πρὶν) often take the construction with ἄ.

³ περιᾶσθαι takes *gen.*, seldom *acc.* Thuc. i. 71.

⁴ 'Does he differ from . . . ?'

² That is, *he cannot die too soon* (for die he must). Buttmann gives a different explanation. Hermann rejects the meaning *occupo* altogether, and asserts that φθάνω = *cesso, desino*. See his explanation in the "Practical Introduction to Construing Greek."

(e) The verb ποιεῖν is often omitted after οὐδὲν ἄλλο ἢ—, 357 ἄλλο τι ἢ—; τί ἄλλο ἢ—; &c.

(f) A person's *quoted* words, when quoted exactly as he uttered them, are introduced by ὅτι.

Here the Greek idiom differs from our own; we omit 'that,' when a person's words are quoted exactly, and insert it when not.

(g) After τί οὐ—; (in questions) the *aor.* appears to be used 358* for the *present*.

VOCABULARY 58.

359

Give orders, order (ἐπιτάττω). *Would probably have been destroyed* (ἐκινδύνευεν ἂν διαφθαῖναι). *To be the slave of* (δουλεῖω, dat.).

Exercise 65.

But for Xenocides, the whole country would *probably have been* 360 ravaged. But *it is just* that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (p) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige *such a man as you are*. He answered, I have done more service to the state than *any* other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect *as many men as I possibly can*. He answered, I will come to you *as quickly as possible*, to (p) combat the faithful slave's disorder. He answered, if any body has done much service to the state, it is you. They arrived first, indeed, by just time enough to have destroyed those with the king (b). Why don't you make me also happy? Why don't you answer? He answered, if Xenocides had not been present, the ships would have perished, *together with* their crews. If (p) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

γ When the ἄλλο is spelt with an *apostrophus* in this phrase, it mostly drops its accent, and thus looks like the abbreviated ἀλλά, but. The accent was dropt, because in some *very similar* phrases the ἀλλ' is ἀλλά; and in some others it is difficult to say whether it stands for ἄλλο or ἀλλά. Wherever it *certainly* stands for ἄλλο, it should retain its accent. See 364, a.

* τί οὖν, ἔφη, οὐ διηγῆσω μοι; *quin tu mihi narras?* "Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." Weiske.

§ 59. *List of Particles and short connecting and other Phrases.*

[Those with an asterisk cannot stand first in a sentence.]

A.

- 361 ἄγε δή, 'but come,' 'come now.'
 362 ἀσι (Ion. and poet. αἰσι, αἰέν), *always*.
 ὁ ἀσι ἀρχων, *the archon for the time being*: the person who at any time is archon.
 363 ἀληθεῖς (accented in this way), *ironically, indeed? itane?*
 364 ἀλλά, *but*. It is often used to introduce *quick, abrupt retorts, objections, exhortations, &c.* ἀλλ' ἀδύνατον, 'nay but it's impossible' (or, why, it's impossible): ἀλλὰ βούλομαι, 'well, I will!'
 ἀλλά is also our 'but' = 'except' after general negatives: some case of ἄλλος generally stands in the preceding clause.
 ἀλλ' ἢ*, *unless, except; nisi*.
 ἄλλο τι ἢ (or ἄλλοτι); used as an *interrogative particle* (317).
 ἄλλως τε καί, *especially, in particular*.
 365 ἅμα, *at the same time* (as *prep.* 'together with,' *dat.*). ἅμα followed by καί in the following clause; as *soon as* (omitting the καί^b). The two assertions are marked out as occurring at *the same time*; and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than; already—when; when—at once, &c.*
 366 ἀμείλει (properly the *imperat.* of ἀμείλω, *don't mind, or be anxious about*) as *adv.* *doubtless, certainly*.
 367 * ἄν, see 75: for ἰάν, see 77.
 368 ἀνα^c, *up!* (for ἀνάσσηθι, *rise up!*)
 369 ἀνθ' ὧν, *because, for* (268).
 370 * ἄρα^d (ἄρ, ῥά^e in *Epic* poets), *therefore, consequently, then, so*.

1) It is also used where it seems to be without power, but indicates *conformity with the nature of things* or *with custom*; as *might have been expected; ex ordine, rite*. Hence it serves to mark a transition to an *expected proposition*.

* ἀλλ' ἢ has this meaning after negatives and questions that imply a negative. The ἀλλ' *might sometimes* be supposed ἄλλο, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be ἀλλά. (Krüger).—A case of ἄλλος often stands already in the sentence. The construction probably arose from two nearly equivalent forms: οὐδέν ἄλλο—ἀλλά, and οὐδὲν ἄλλο—ἢ. (K.)

^b e.g. ἅμα ἀκηκόαμεν τι καὶ τριηράρχους καθίσταμεν. ἅμα is also used with the *part.* like μεταξύ: ἅμα ταύτ' εἰπὼν ἀνίστη.

^c When prepositions are used alone as *adverbs*, and thus become equivalent to *verbs*, they throw back the accent.

^d The old derivation from *APΩ (to *fit, trans. and intrans.*) seems far preferable to Hartung's derivation from a common root with ἀπάζω, *rapio, repente*. So Kühner.

^e Enclitic.

2) After *ei*, *láv*, &c. it has the force of *indeed* or *perchance*.—*ei μὴ ἄρα* (*mihi forte*) has often an ironical meaning; *unless, forsooth*^f.

ἄρα (with *part.*), as *being* (240, a).

371

* *αὐ* (*backwards*), *again*; 2) *on the other hand*; 3) *further*; and then also.

372

οὐτε is used by Hom. in all the meanings of *αὐ* except that of *place*. *αὐτίς* (Hom. and Ion.), *αὐτίς* (Att. *probably*) “a particulā *αὐ* ita differre videtur, ut magis nos jubeat respicere ad eam rem, unde omnis repetitionis significatio perfecta est.” (Klotz.)

αὐράρ (*Epic*) and *ἄραρ* (= *αὐ ἄρα*, so *on the other hand*) have nearly the meaning of *but*; but from their composition with *ἄρα* (*igitur*), point to a closer and more intimate connexion with what precedes, than *δέ* or *ἀλλά*. (K.)

αὐτῶς, *thus* (emphatical): 2) *ut erat*; of things in their *original unchanged* state, or that are of *common every-day occurrence*: 3) it is attached to words expressing *reproach, contempt, or neglect*, e.g. *childish, useless, vain*, &c. Hence 4) it is used *alone* as equivalent to *μάρην*, *idly, vainly, uselessly*. It is a sister form of *οὐτῶς* &c. B.

Γ.

* *γάρ* (*γὰρ ἄρα*), *for*.

375

It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder, &c.*). In questions^h it answers pretty nearly to our ‘*then*,’ and implies *surprise* (= *why, what?*).

τί γάρ; *quid enim?* or *quidni enim?* = *certainly, to be sure*.

πῶς γάρ; (Att.) is an emphatic *denial* = *by no means*.

* *γί* (enclitic, a strengthening particle), *at least*ⁱ, *at all events, certainly*.

376

It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is often used to distinguish a *single object* from *all the rest*, a *part* from the *whole*, &c. It is used in *rejoinders* and *answers*, either to confirm or to restrict: also in *exhortations* to make them more impressive.

ἔγωγε, *I for my part*—*εὐκρίτως γέ*, *quite naturally*—*πάνυ γέ*, *quite so, certainly*.

γέ δῆ^k, *sane quidem, enimvero*. (Herm.)

γέ τοι, *certe quidem*. (Herm.)

γέ μὲν (*certe vero; vero*), *certainly however; but yet*: hence it is also a strengthened *δέ*.

Δ.

διότι (= *διὰ τοῦτο ὅτι*), *because*: but later writers often use it for *ὅτι*, *that*.

377

* *δέ* (*see μέν*) has the three meanings of *and*, *but*, *for* [the last in the old writers only]. 378

^f *ἄρα*, the *interrog.* particle, stands first in its sentence. “Attic poets, however, allow themselves to interchange the quantity, and use *ἄρα* for *consequently*, *ἄρα* as the *interrog.* particle; but without altering the proper *place* of each.” B.

^g Hermann, on the other hand, says, that it should always be written *αὐτῶς* in Homer; and Hartung thinks Buttmann’s a strange mistake, the derivation being from *αὐτός*, *he and no other, self* (so that *αὐτῶς* = *thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. *αὐτῶς* *Æol.*, *αὐτῶς* *Att.* Eustath.

^h Especially after *τίς*; *πότε*; *πῶς*, &c.

ⁱ For which *γούν* is more commonly used.

^k “Interest hoc inter *γέ δῆ* et *γί τοι*, quod *δῆ* sententiam per *γί* restrictam simpliciter confirmat, *τοι* autem eam sententiam indicat oppositam esse præcedentibus quodammodo.” (Herm.)

- 379 **δή*¹, a strengthening particle, properly *now* (for which *ἤδη* is used); it is employed in various ways to enliven a speech by calling attention to the *present moment*, to an *actually present state* of things.

ἄγε δή, φίλε δή, come now!

τί δή; what then?

It also means *truly, forsooth*. After relatives it has the force of our 'ever.'
ὅστις δή, whoever it may be, &c. It often follows superlatives.

- 380 **δήπου* (confirms a conjecture proposed. M.): it is a more emphatical *πού* (see *πό*), *I imagine or suppose; doubtless*.

**δήπουθεν* is used to hint, with a little irony, that the contrary is impossible.

**δήθεν* has also the ironical force of *δή, forsooth*. M.

**δήρα*, like *δή*, is used in assuring and confirming (*surely, certainly*).

E.

- 381 *εἰ, if; 2) whether; and 3) after some verbs of feeling, that.* (See 334.)

εἰ καί, if even, although.

καὶ εἰ, even if, even though.

εἰ γάρ, O that!—a wish; like εἶθε.

εἰ μή, unless.

εἰ μὴ διά, but for (125).

εἴτις, εἴτι, properly, if any one; if any thing: but it is used as equivalent to *ὅστις* with more emphasis; *whoever, whatever*.

- 382 *εἴτα, εἴπειτα,* } 1) *afterwards, thereupon; 2) then.*

They are used in *scolding, reproachful* questions (see 316), and often with verbs, to refer emphatically to a preceding *participle*^m.

- 383 *ἐνθα*, demonstr., *here, there*, but also, and in prose generally, relat. *where*ⁿ.

ἐνθάδε, demonstr., *here; hither.*

ἐνταῦθα (Ion. *ἐνθαῦτα*), *here.*

ἐνθεν, *hence, thence, whence; ἐνθίνδε, hence.*

ἐνθεν μὲν—ἐνθεν δέ (*hinc—illinc*), *on the one side—on the other.*

ἐνθεν καὶ ἐνθεν (*hinc illinc; ab utraque parte*), *on this side and that, on both sides.*

ἐντεῦθεν, *hence, thence.*

(All these words relate also to *time*.)

- 384 *ἐπεὶ, after; 2) since, quoniam.*

Before *interrogatives* and the *imperat.*, it has the meaning of *for; for else*.

ἵνα has the same meanings, but usually of *time (= postquam)*. *ἐπεὶ* is far oftener used in the sense of *since*.

- 385 *ἕως (= ἕς ὅτε†)*, *until, as long as.*

- 386 *ἔτι, yet, still, further.*

οὐκέτι, μηκέτι, no more, no longer.

- 387 *ἐφ' ᾧ*, on condition that (267): *ἐφ' ᾧτε*, the same, but mostly with the infinitive.

¹ It is only in Homer and Pindar that *δή* stands at the beginning of a proposition or clause. M.

^m οὐ δυνάμενοι εὐρεῖν τὰς ὁδοὺς, εἴτα πλανώμενοι ἀπώλυντο.

ⁿ But *ἐνθα* or *ἐνθα* *δή* may stand at the beginning of periods for *ibi, there* or *then*.

† This derivation seems disproved by such passages as Xen. An. iv. 5, 6: *ἕως ἡμετέρας, usque ad*. I believe it to be *ἕς* with the old connective *τί*. See *τί*.

^o Here *ἐφ' ᾧ* (properly = *ἐπὶ τούτῳ, ὅ*—) is equivalent to *ἐπὶ τούτῳ, ὡς*—.

H.

ἤ, or P; in comparisons, *than*. 388
 ἤ, *truly, certainly*: but generally a mere interrogative particle [—*ne*, but only 389
 in direct questions].
 ἤ μὴν, *assuredly*, in asseverations, promises, &c.
 ἤδη, *now, already*. Also, '*without going any further*.' 390
 ἤν = εἰν (see 77). This is the form used by the Attic poets for εἰν: never 391
 εἰν.

Θ.

*Θήν (*enclit.*), *I should imagine; surely*; in ironical, sarcastic speeches. οὐ 392
 Θήν, ἢ Θήν. It is peculiar to Ionic and Doric poets.

I.

ἵνα, *where; 2) in order that*?. 393

K.

καί, 1) *and; 2) also, even*. 394
 τί—καί, *both—and or and also: as well—as*.
 [But these particles are often used where *we* should only use '*and*']
 καί εἰ, καὶν εἰ: see under εἰ.
 καί μάλα, } before these words καί has a peculiar energy.
 καί πάνυ, }
 καί μὴν (*immo*), *well! certainly! 2) (atqui) and yet*.
 καίπερ, *although*, regularly only with a *participle*. Sometimes with *adj.* (the
 participle ὦν being understood).
 καὶ ταῦτα (*idque*), *and that too*.
 καίτοι, *quamquam (sed tamen, atqui)*, especially the *corrective* *quamquam*,
 καίτοι τί φημι; *quamquam* quid loquor?
 καί (also) often seems to be superfluous in familiar conversation: ἵνα καί
 εἰδῶ, *that I may know*, &c.
 καί is used in questions, to imply that *nothing* can be expected, &c. It may
 be often translated by *at all, possibly*. τί χρη προσδοκᾷν; asks for information,
 but τί χρη καί προσδοκᾷν; '*what can one possibly expect?*' implies that nothing
 can possibly be expected.
 καί—δε, *et vero; et quoque; atque etiam*.
 *κί, κίν, an *enclitic* particle, used by the Epic poets for εἰν. 395

P It retains this meaning in questions: πόθεν ἤκει; ἢ δῆλον ὅτι ἐξ ἀγορᾶς;
where is he come from? or is it plain that he is come from the market-place
 (and so the question unnecessary)?

Q πάνν γάρ μοι δοκεῖ ἤδη πολλοῦ ἂν ἄξιος εἶναι ἐπίτροπος, ὦν τοιοῦτος.
 Xen.

ἵνα (= *in which case*) goes with *indic.* of a past tense (without εἰν) to express
 what *would have happened*, on a certain supposition that is *not*, or *cannot* be,
 realized. ἵν' ἦν τυφλός. ἵν' εἰλον, &c. So also ὥς and (though seldom)
 ὅπως.

M.

- 396 *μή*, *not by*; a particle of *swearing*. It has a negative force when *alone*, but may have either *ναί* or *οὐ* (*yes* or *no*) with it.
- 397 *μάλιστα μὲν—εἰ δὲ μή*, &c. = *if possible—but if not*, &c.—mentioning what is *best* to be done, and also what is the *second best*, if that is not feasible*.
- 398 *μᾶλλον δέ*, *or rather*.
- 399 **μὲν*[†], *indeed*—answered by *δέ* (*but*), or sometimes by *ἀλλὰ, μὲντοι*, &c.
The answering *δέ* is sometimes omitted:—
- 1) When the *opposition* is clearly marked without it: e.g. by naturally *opposite* words, such as adverbs of *place* and *time*, with an opposite meaning: *here—there; in the first place—secondly*.
 - 2) When the *opposition* is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μὲν* at the beginning of a proposition. Thus, *ἐγὼ μὲν, equidem*.
- 400 **μὲντοι* (a strong affirmative particle), *I am sure, at least*: very often in antitheses, like *vero*, to denote a limitation, exception, &c. (= *yet, still, however*). Also in emphatic affirmative answers, and in emphatic questions.
- 401 *μή*, *not*; 2) *lest*, or *that not*; 3) *that* (after verbs of *fearing*, &c.). In questions it expects the answer '*no*,' being somewhat stronger than *μὴν*; (*num?*) After some verbs (e.g. *restrain, prevent, forbid, deny*, &c.) it is used where it seems to be superfluous, from *our* using no negative particle.
- μή οὐ*: see § 49.
- 402 *μηδὲ, ἤτε*, } See *οὐδέ*.
- 403 **μήν* (= *vero*), 1) *truly, indeed*; 2) *but indeed, yet*. Ἡ *μήν*, *assuredly* (in asseverations).
τί μήν; πῶς μήν; quid vero? quid quæso?
- 404 *μήτε γε* (*nedum*), *much less*.

N.

- 405 *νή*, '*ὅγ'*' in oaths (with *acc.*).
- 406 **νύ, νύν* (enclit. *ύ*), properly the same as *νῦν*, for which it sometimes stands; 2) for *οὖν*, *then, now*.
- 407 *νῦν δή*, *now*; 2) with a *past tense*, *just now*.

O.

- 408 *ὁ μὲν—ὁ δέ*[‡], *the one—the other*.
οἱ μὲν—οἱ δέ, *some—others*.
ὁ μὲν, ὁ δ' οὐ often stand alone in reference to a preceding proposition.

* With *numerals*, words of *time*, &c. *μάλιστα* (*about*) signifies that the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so*.

† *μὲν* and *δέ* are much more frequently used than *indeed—but*, which always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus a *section, chapter*, or even *part* of a whole work, often ends with (for instance) *καὶ ταῦτα μὲν οὕτως ἐγένετο*: when the next chapter will necessarily begin with something like *τῇ δ' ὑστεραίᾳ* (*on the following day*). It is only when the context clearly requires it, that *μὲν* is to be rendered, if it is *true indeed*.

‡ For *ὁ μὲν—ὁ δέ* we sometimes find *ὁς μὲν—ὁς δέ*.

πάντας φιλητίον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὖ, *we must love all, and not (love) one man indeed, but not another.* παρήσαν οὐχ ὁ μὲν ὁ δ' οὖ, ἀλλὰ πάντες..

ὃ δὲ (*quod vero est*), after which the *τοῦτο ἔστι* is omitted^v. 409

οἰθύνεκα (= *ὅπου ἔνεκα*), *because, that*, in the Tragic poets. 410

οἶος (*ποιεῖν*), *of a kind or character* (to do, &c., 280). 411

οἶός τε, *able, possible* (280).

οἷον εἰκός, *as is natural; as one may (or might) suppose.*

ἐπότε, *when, whenever*; 2) *since*: as *quando, quandoquidem* are used for *quoniam*. 412

ὅπου, *where* (there were); 2) *since* (*siquidem*). 413

ὅπως, as *adv.*, *how*; 2) *conjunct.*, in order *that, that* [with *subj.* or *fut. indicative*, which may stand even after the *historical* tenses, 284: though the *optative* is then the *regular* mood]. Sometimes too *ὅπως* and *ὥς* (*not ἵνα*) take *άν* with the *subjunctive*, which then refers to a *condition*: = *that so*, &c. *ὅπως ἔσισθε*, see *that you be* = a strong imperative (284). *ὅπως μή* with *subj.* 284. 414

ὅσαι ἡμέραι or *ὄσημέραι*, *daily*; properly, *as many days as there are.* 415

ὅσος follows *θαυμαστός* and superlatives of quality. *πλείστα ὅσα* or *ὅσα πλείστα*, *quam plurima*: *θαυμαστὸν ὅσον*, *mirum quantum*.

ὅσον οὐ (or *ὁσονοῦ*), *all but*.

ὅτε, *when*. *ὅτε μὲν—ὅτε δέ* ^w, *sometimes—sometimes*. 416

ὅτι, *that* (instead of *Lat. acc.* with *infin.*); 2) *because*, for *διὰ τοῦτο ὅτι*, i. e. 417 *διότι*.

ὅτι also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where *we* use no conjunction (see 353, f).

ὅτι μή, after negatives, *except*.

οὐ, *not*; in questions it requires the answer 'yes.' 418

(ἢ) οὐ διάλυσις = *the non-destruction*.

οὐ γὰρ ἀλλὰ is commonly used in the sense of 'for' with increase of emphasis, *q. d.* 'for it is no otherwise, but.' M.

οὐ μή: see 287.

οὐ μὴν, *yet not, but not*; 2) as a negative protestation. See *ἡ μὴν*.

οὐ μὴν ἀλλὰ (or οὐ μίντοι ἀλλὰ), properly, 'yet not—but'; it has generally the force of *yet, however*; sometimes of *rather, much more*.

οὐ πάνυ, *by no means*.

οὐ φημι, *I say (that) not; deny, refuse*.

οὐχ ὅτι^x—ἀλλὰ καί, *not only—but also*. 419

οὐχ ὅτι—ἀλλ' οὐδέ, *not only—but not even*.

οὐχ ὅπως—ἀλλὰ καί, *not only not—but also*.

οὐχ ὅσον and οὐχ οἷον are also found for οὐχ ὅτι and οὐχ ὅπως respectively.

{ οὔτε, μήτε, } Both forms are *connecting negatives*, answering to *neque*; 420
{ οὐδέ, μηδέ, } *neither—nor*. On the difference between οὔτε, οὐδέ, see the "Pract. Introd. to Greek Construing," 420.

The forms οὐδέ, μηδέ, have the further meaning of 1) *also not*; 2) *not even*, which is always their meaning in the middle of a proposition.

^v ὃ δὲ πάντων δεινότατον (*but what is the most terrible thing of all, is this*).

^w Whenever the forms τότε, ὅτε are used twice (sometimes only once) for ποτὶς—ποτὶς, *sometimes—sometimes*, they are accented *τορί—, ὀρί—*. B.

^x When μή ὅτι, μή ὅπως begin the sentence, ὑπολάβῃς τίς may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative* sense.

- οὐδ' ὥς, *not even so*. See ὥς.
- 421 *οὖν, *therefore, then* γ. It gives to relatives (ὅστισιν, &c.) the force of the Lat. *cunque* (*ever, soever*).
- 1) οὐκοῦν, properly an interrogative of inference, as οὐκοῦν εἰς τοῦτο; 'is not *this*, then, *foolish*?' But, generally, the interrogative force, and with it the negation, vanishes, and οὐκοῦν is to be translated simply by '*therefore*,' and begins a clause.
- 2) οὐκοῦν is a strengthened negative; *not in the least*.—In the meaning '*therefore not*' without a question, it is better written οὐκ οὖν.
- 422 οὐπω, *never yet*.
οὐδέποτε, *never*, is used of both *past* and *future* time; οὐδέπωποτε only of *past* time. (See πώ.)

II.

- 423 *πέρ (enclit.), *quite*; used nearly like γί, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time, cause, and condition*. Thus ὥσπερ properly means '*exactly as*.'
It is derived, probably, from πέρι, in the sense of '*very*.'
- 424 πῇ μὲν—πῇ δέ (not πῇ μὲν—πῇ δέ, Hermann), *partly—partly*.
- 425 πλὴν, *except*: as *conjunction*, or *preposition* with *gen.*: πλὴν εἰ, *except if*.
- 426 πολλάκις, *often*, after εἰ, ἔάν, μή, has sometimes the meaning of (*forte*) *perhaps, perchance*.
- 427 *ποτί (enclit.), *at any time*. With interrogatives it expresses surprise: τίς ποτε; *who in the world?*
- 428 *πού (enclit.), *somewhere*; 2) *perchance, perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.
- 429 πρὸς σε θεῶν, I adjure *you by the gods* (ικετεύω is generally omitted in this form of adjuration).
- 430 πρὸ τοῦ^a (better προτοῦ), *before this or that time* (= πρὸ τούτου or ἐκείνου τοῦ χρόνου)^b.
- 431 *πῶ (enclit.), } *till now, hitherto*: but they are never joined to affirmative pro-
*πώποτε, } positions in this sense.
οὐπω, μήπω^c, *never yet, not yet*. πώποτε is seldom annexed to the simple οὐ, μή, but to οὐδέ, μηδέ. The form without πῶ (οὐδέποτε, *never*) is

γ οὖν is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*).

^a "οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam." Bremi, Dem. p. 238.

^b ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῦσιν οὐδαμῶθεν ἐπῆλθεν. Thuc. iv. 120.

^c It answers exactly to our '*before this*,' '*before that*.'

"Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse*." Buttm. ad *Alcib.* I. 14.

^c Not to be confounded with Homer's οὐπω, μήπω = οὐπως, μήπως, *in no way, by no means*.

commonly employed only *generally* or with respect to the *future*. Both *πῶ* and *πῶποτε* may be separated from the negative particle by other words between.

These particles are also used with *relatives*, *interrogatives*, and *participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the *notion* of a negative lies at the bottom of them all. *τίς* *πω*; — ὅσα *πῶποτε* ἡλπίσαμεν, &c.

πῶμαλα ^d, properly, *how so? how then?* hence, *by no means*.

432

T.

τὰ μὲν—*τὰ δέ*, *partly*—*partly* (adverbially).

433

* *τ' ἄρα* or *τ' ἄρ* (poetical), *ἄρα* strengthened by *τοί*.

434

* *τί* (*que*). See *καί*.

435

In the old language (as we find it in the Epic poets) *τί* seems to *impart* to many pronouns and particles the *connecting power*, which they afterwards retained in themselves without the particle.

Thus we find *μὲν τε*, *δέ τε*, *γάρ τε*, &c., and even *καί τε*.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this *τί* obtained the connecting power (and *this*), and thus became the *relative* (*which*). As soon, however, as these forms were exclusively allotted to the relative signification, the particle *τί* was dropt as superfluous. Hence we often find in Homer *ὅς τε*, *ὅσον τε*, &c. for *ὅς*, *ὅσον*, and the like. The particles *ὥστε*, *ἄτε*, and the expressions *ὁλός τε*, *ἐφ' ᾧ τε* are remains of the ancient usage.

τῇ μὲν—*τῇ δέ*, in one place and another; here—there; in one respect—but in another.

436

τί, in some respect, in any respect, at all. *τί μήν*; why not?

437

τὸ δέ often introduces a statement opposed to what has been said before, and may be translated by (*quum tamen*?) *whereas*, *but however*, or sometimes, *but rather*. See Heindorf, Theset. 37.

τὸ δέ with the *superlat.* often stand alone, with the omission of *τοῦτο ἐστίν*. *τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατεργάσατο*, but the greatest thing is (*this*), that, &c. (See δ δέ—.)

* *τοί* (enclit.), properly an old *dat.* for *τῷ*, meaning *therefore*, *certainly*. But these meanings have disappeared, and *τοί* has only a *strengthening* force: it is frequently used with *personal* pronouns, and in *maxims*, *proverbs*, &c.

439

* *τοίνυν*, *therefore*, *then*, *now*, *so now*. It is also used when a person proceeds with an argument; *now further*, *but now*. Besides this, it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: *why*, or *why then*. [Very seldom as the first word of a clause. P.]

^d For *πῶς μάλα*; B. Others say for *πῶ μάλα*;—*πῶ* being a rather uncommon Doric form for *πόθεν*;

^e It is often added to *πάνν*, *σχεδόν*, *οὐδέν*.

^f *τὸ δ' οὐ δέ*, *ὥς* &c.—*quum tamen non oporteat*.

^g According to Hartung, *τοί* has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: e.g. *ἐκτενὰ τοί σ' ἄν*, *I would have killed you*, and nothing more or less than that: = *I would assuredly have killed you*. Nägelsbach thinks it the old *dat.* of the pron. *σύ* (*τύ*).

τοίγαρ (*ergo*), *therefore*.

τοίγαρτοι and τοίγαρουν, *therefore; even therefore and from no other cause precisely for that reason*.

440 τοῦτὲ μὴν—τοῦτὲ δὲ^h, *at one time—at another*.

441 τοῦνεκα (*Epic*), *on that account; therefore*.

442 τοῦτο μὴν—τοῦτο δὲ, *on the one hand—on the other*.

443 τῷ, *therefore*.

Ω.

444 ὥς (*relat. adv.*), *as (as if, so as)*; 2) of *time, as, when*; 3) with numerals, *about*; 4) it strengthens superlatives, especially of *adverbs*, and some *positives*.

ὥς (*prepos.* = εἰς), *to, with acc.*: but only of *living things*.

ὥς (*conjunc.*), *that*; 2) *in order that*, with *subj., opt.* [after *historical tenses*, but even then often *subj.*], or *fut. indic.*; 3) *so that*, with *inf.*, more commonly ὥστε; 4) *since*; 5) *quippe, for*. [See ὅπως.]

ὥς ἐνί¹ (= ὥς ἐνεστί, *as it is possible*) is used with superlatives: ὥς ἐνί μάλιστα, *as far as it is any way possible*.

ὥς ἔπος εἰπεῖν, *so to say*.

ὥς συνελόντι (*sc. λόγῳ*) εἰπεῖν, *to be short; in a word*.

[For which συνελόντι εἰπεῖν, and συνελόντι alone are found.]

ὥς (*with accent*) = οὕτως, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in ὁδ' ὥς, καὶ ὥς.

Table of the less obvious meanings of Prepositions in Composition.

ἀμφί, *on both sides*.

ἀντί, *against*, marking *opposition*.

ἀνά^k, *up; back again*.

δί (dis) marks *separation; taking apart or aside*.

ἐν, *often into*.

κατά^l, *down*; it often implies *completion*, and hence 2) *ruin, destruction* (answering in both to *per*).

μετά (*trans*) marks *transposition, change*.

παρά sometimes signifies (like *præter*) *missing or doing amiss*. παραβαίνειν, *to transgress, &c.*

^h See note on ὅρε.

^l When prepositions are employed instead of the compounds of εἶναι, or rather when, this verb being omitted, they stand alone as *adverbs*, the accent is thrown back on the first syllable. See ἀνα.

^k With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

^l Hence κατά is sometimes equivalent to *up* in English: καταφαγεῖν, *to eat up*.

TABLE

OF

DIFFERENCES OF IDIOM,

&c.

ENGLISH.	GREEK.
1. (§ 1.) He who does.	The (person) doing (ὁ πράττων).
2. (§ 2.) Socrates.	<i>The Socrates (often).</i>
<i>A woman.</i>	<i>A certain woman (γυνή τις).</i> [When a <i>particular</i> person is <i>meant</i> , though not <i>named</i> .]
3. (§ 3.) <i>My slave.</i>	<i>The my slave.</i>
<i>Your slave, &c.</i>	<i>The your slave.</i>
4. I have } a pain in my I am suffering from } head.	I am pained (<i>as to</i>) the head: acc. (ἀλγῶ).
5. He rejoiced (<i>or was vexed</i>) when the citizens were rich (<i>or that</i> the citizens were rich).	He rejoiced (<i>or was vexed</i>) at (ἐπὶ) rich the citizens.
6. My friend and my brother's.	<i>The my friend and the of the brother.</i>
7. (§ 4.) The wisdom of the geometer.	(<i>Very often</i>) The of the geometer wis- dom—or the wisdom, the of the geo- meter.
8. The beautiful head.	As in English; or 'the head the beau- tiful.'
9. The son of Philip.	<i>The of Philip (son, υἱός, understood).</i>
Into Philip's country.	Into <i>the</i> of Philip (<i>country, χώραν, un-</i> <i>derstood</i>).
10. The affairs of the state.	<i>The (neut. pl.) of the state.</i>
The people in the city.	<i>The (οἱ) in the city.</i>
Those with the king.	<i>The (οἱ) with the king.</i>
My property.	<i>τὰ ἐμὰ.</i>
11. (§ 5.) The men of old. } _____ times. }	<i>The long-ago (men)—οἱ παλαιοί.</i>
The men of those days.	<i>The then (men).</i>
The intermediate time.	<i>The between time.</i>
The present life.	<i>The now life.</i>
The upper jaw.	<i>The up jaw (ἡ ἄνω γνάθος).</i>
12. (§ 6.) The rhinoceros has a very hard hide.	<i>The rhinoceros has the (= its) hide very hard.</i>
They have strong claws.	<i>They have the (= their) claws strong.</i>

ENGLISH.	GREEK.
13. The beautiful; beauty (in the <i>abstract</i>). Beautiful things. Whatever things are beautiful. What is beautiful.	τὸ καλόν. τὰ καλὰ. The to-speak. Of the to-speak. By the to-speak, &c. τὸ λαλεῖν: τοῦ λαλεῖν, &c. The virtue. The gold. The eagles (when the class is meant; or eagles generally).
14. Speaking. Of speaking. By speaking, &c.	
15. Virtue. Gold. Eagles.	
16. To do kind offices. — confer benefits on. — treat well.	εὖ ποιεῖν with acc. of person.
17. To prosecute on a charge of murder. To be tried for murder.	To pursue of murder. To fly of murder. { The indeed—but the. { οἱ μὲν—οἱ δέ. ὁ δέ . . . at the head of a clause. καὶ ὅς . . . οἱ ἕτεροι. The other country.
18. (§ 7.) Some—others. But (or and) he (or it) . . . And he . . .	πᾶσα ἡ πόλις. πᾶσα πόλις. Himself the third (pron. last). ἐπηρετεῖν τοῦτο (pres. for whom indat.). πολλὰ ἐπηρετεῖν.
19. (§ 8.) The other party. The rest of the country.	The things of himself (τὰ ταυτοῦ).
20. The whole city; all the city. Every city.	The (neut. pl.) of the gods. ὁ πολὺς } in agreement with the noun ὁ ἡμισυς } governed by 'of.' ἐπ' ἐμοῦ. ἐπὶ τοῦ πατρός.
21. (§ 9.) With two others. 22. To perform this service. To perform many services.	ἐπ' ἐμοί. To have (themselves) so (οὕτως ἔχειν). To be taken or caught (ἀλῶναι with gen.). οὐχ ὅτι—ἀλλὰ καί. See note on 82: and 419.
23. His own } things. One's own }	To benefit great things or greatly (με- γάλα or μέγα ὠφελεῖν). To injure greatly (μέγα βλάπτειν). See Steph. under μέγας.—μέγα ὀνῆσαι or ὠφελῆσαι, Xen. An. 3, 1, 38.
25. (§ 10.) What comes from the gods. The greater part of . . . Half of . . .	OBS. τὰ μέγιστα to be used, if it is 'greatest,' not 'great.'
26. (§ 11.) In my time. In my father's time. In my power.	
27. (§ 12.) To be so. To be found guilty — brought in — } of . . . &c.	
28. (§ 13.) Not only—but also. To confer a great benefit on. To do a great injury to.	

- | ENGLISH. | GREEK. |
|--|--|
| 29. (§ 14.) I should like to behold. | I would gladly behold (ἡδῶς ἀν θεασαίμην ^a). |
| ————— extremely to behold. | ἡδιστ' ἀν θεασαίμην. |
| I would rather behold A than B. | ἡδιον ἀν θεασαίμην A ἢ B. |
| 30. It is not possible. | It is not (οὐκ ἔστιν). |
| 31. On the plea that I could then conquer, &c. | As so being-likely-to-conquer (ὡς οὐτως περιγενόμενος ἀν). |
| Though I should have, &c. | ἔχων ἀν. |
| 32. (§ 15.) When you have done, you will, &c. | When you shall have done (ἀν with subj. 91*). |
| 33. (§ 16.) What I please. | ἂ δοκῇ (μοι). (If necessary, ἂ δόξειεν or ἂ ἀν δόξη.) |
| 34. (§ 17.) And you as much as any body. | Having begun from you (100). |
| And you among the first. | |
| 35. Am slow to do it (112). | Do it by leisure (συχολῇ). |
| 36. CONDITIONAL PROPOSITIONS (79). | |
| (1) If I have any thing, I will give it. | (1) If the consequent verb is in the future, the conditional verb is (generally) in the subj. with εἰν ^b . |
| If it has thundered, it has also lightened. | If the consequent verb is in any tense of the ind. but the future, or in the imperative, put the conditional verb in the indic. with εἰ. |
| (2) If you should do so, I should laugh. | (2) When both verbs have 'should,' 'would,' or the first 'were to,' the second 'should' or 'would,' both are to be in the optative; the consequent verb with ἀν. |
| If you were to do so, I should laugh. | |
| If you would do so, you would oblige me. | |
| (3) If I had any thing, I would give it. | (3) When the consequent verb has 'would,' but the conditional verb not, both verbs are in a past tense of the indicative; the conditional verb with εἰ, the consequent verb with ἀν. |
| If I had had any thing, I would have given it. | |
| 37. (That) they would fetch. | εὖρεῖν ἀν. |
| (That he, &c.) would be able. | δυνηθῆναι ἀν. } § 14. |

^a θεᾶσθαι is, 'to behold' something that may be considered a spectacle. ἰδεῖν (ὀρεῖν, ὀψεσθαι) is simply *videre*, to see. Hence ἰδοίμι should be used in the phrase 'I should like to see,' when the notion of a *spectacle* is quite out of place.

^b Both verbs may be in the *future indicative* (the conditional verb with εἰ). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared* (R.); as, εἰ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει.

ENGLISH.	GREEK.
They <i>would</i> have died. } I <i>should</i> have died. }	Aor. with <i>ἄν</i> ° (<i>imperf.</i> or <i>pluperf.</i> if necessary).
38. (§ 20.) We <i>should</i> (or <i>ought to</i>) set about the work.	The work is <i>to-be-set about</i> (verbal in <i>τιος</i>).
The work <i>should be set-about</i> . } We <i>must set about</i> the work. } The work <i>must be set about</i> . }	It is <i>to-be-set-about</i> (<i>neut.</i> of verbal in <i>τιος</i>) the work ^d .
39. (§ 21.) I should have died <i>but for</i> the dog.	I should have died, <i>if not through</i> the dog (<i>εἰ μὴ διὰ</i> , with <i>acc.</i>).
40. The <i>all but</i> present war.	The <i>as-much-as not</i> (<i>ὅσον οὐ</i>) present war.
41. (§ 22.) Having had his government taken away.	Having been taken away <i>his government</i> .
Having been entrusted <i>with</i> the arbitration.	Having been entrusted <i>the arbitration</i> .
Having had his eyes knocked out.	Having been knocked out <i>his eyes</i> .
42. To conquer him <i>in</i> the battle of Marathon.	To conquer him the battle at (<i>ἐν</i>) Marathon.
43. To flow with a full (or strong stream).	To flow much (<i>πολύς</i> , <i>adj.</i>).
To flow <i>with</i> milk.	To flow milk.
44. (§ 24.) Till late in the day.	Till <i>far-on</i> (<i>πρόϋω</i>) of the day.
45. Willingly at least. } Willingly. }	To be willing (<i>ἐκὼν εἶναι</i>).
46. So to say. } To speak generally. }	As to say a word (<i>ὥς ἔπος εἰπεῖν</i>).
47. Sensible persons.	The sensible of persons (<i>οἱ φρόνιμοι τῶν ἀνθρώπων</i> , sometimes; but very often <i>οἱ φρόνιμοι</i> only).
48. To drink <i>some</i> wine.	To drink <i>of</i> wine.
(Not) to drink any wine.	(Not) to drink <i>of</i> wine.
49. My property, <i>wretched man that I am</i> !	My (property) <i>of</i> (me) <i>the wretched</i> ! [<i>τὰ ἐμὰ τοῦ κακοδαίμονος</i> .]
50. What misery!	The misery (in the <i>gen.</i>).
51. (§ 25.) Who <i>in the world</i> . . ?	Who ever? (<i>τίς ποτε</i> ;) .
52. To be nearly related to.	To be near to a person (<i>in respect</i>) of family.
53. (§ 26.) You shall not do it <i>with impunity</i> .	You shall not do it <i>rejoicing</i> (<i>χαίρων</i>).
54. I would not have done it at all (132).	I would not have done it <i>the beginning</i> (<i>ἀρχήν</i> or <i>τὴν ἀρχήν</i>).
55. (§ 28.) It is <i>the part of</i> a wise man.	It is <i>of</i> a wise man.
56. It is not a thing <i>that every body can do</i> .	It is not every man's (<i>παντός</i>).

° As in the consequence of the fourth form of conditional propositions. 79, d.

^d The 'work' is to be in the case governed by the verb from which the verbal is derived.

ENGLISH.

It is not every one that can do this.

57. To be one's own master.

58. (§ 29.) More powerful *than ever*.

59. Afflictions *too great for tears*.

Of superhuman size.

More than could have been expected from the small number of the killed.

60. *Too young* to know, &c.

61. (§ 30.) With more haste than }
prudence. }
Hastily rather than prudently. }
More hastily than prudently. }

62. The greatest } *possible*. }

As great as }
— as he could. }

As many as he *possibly could*.

63. *If any other* man can do it, you can.

If *any man* is temperate, *it is you*.

64. I have injured you *more than any other individual has*.

65. (§ 31.) To charge a man *with a crime*.

66. (§ 35.) If it is agreeable to you. }
If you are willing. }

67. And that too . . .

68. For the present at least.

As far as *they* are concerned.

69. (§ 36.) I offer myself *to be interrogated*.

70. (§ 37.) It was done *that* robbers *might not commit depredations, &c.*

71. Nothing was done *because he* was not here.

72. He said that *he* was in a hurry.

73. (§ 40.) He is *evidently* hurt.

I am conscious of thinking so. }
— that I think so. }

GREEK.

It is not *every man's* to do this.

ἑαυτοῦ εἶναι.

More powerful *himself* *than himself* (αὐτὸς αὐτοῦ).

Afflictions *greater than in-proportion-to* (ἢ κατὰ) tears.

Greater *than according-to* man (ἢ κατ' ἀνθρώπον).

More *than in-proportion-to* the dead (ἢ κατὰ τοὺς νεκρούς).

Younger *than so as* to know (ἢ ὥστε).

More-hastily than more-prudently.

ὥς or ὥτε with superlat.

As-many as he could most (ὅσους ἡδύνατο πλείστους).

You, *if any other man* (εἰ τις καὶ ἄλλος), can do it.

You, *if any other man*, are temperate.

I *one man* have injured you *the most* (πλείστα εἰς ἀνὴρ σε ἐβλάψα).

To charge (ἰγκαλεῖν) a crime to a man.

If it is to you *wishing* it (εἰ σοι βουλομένης ἔσται).

καὶ ταῦτα.

τό γε νῦν εἶναι.

τὸ ἐπὶ τούτοις εἶναι.

I offer myself *to interrogate*.

It was done τοῦ μὴ ληστὰς κακουργεῖν, &c.

Nothing was done διὰ τὸ ἐκείνον μὴ παρ εἶναι.

He said to be in a hurry (pron. omitted).

He is evident (δῆλος) being hurt.

I am conscious (σύννοια) to myself *thinking so* (nom. or dat.).

* Of course '*themselves than themselves*,' when more than one are spoken of.

ENGLISH.	GREEK.
74. I know — remember } that I have done it. — rejoice — am aware } I am ashamed } of having done it. I repent } Know that you will be punished. I perceived <i>that he thought</i> , &c. He will not cease <i>to do it</i> .	I know — remember } having done it (— rejoice — am aware } I am ashamed <i>having done it</i> . It repenteth to-me <i>having done</i> Know about-to-give (<i>acc.</i>) <i>puni</i> I perceived him <i>thinking</i> , &c. He will not cease <i>doing it</i> (<i>par</i> He knew <i>having begotten</i> (<i>nom</i> tal son.
75. He knew that the son he had begotten was mortal.	
76. (§ 41.) I did it <i>unconsciously</i> . — <i>unknown to myself</i> . } I did it <i>without being seen</i> , or <i>discovered</i> ; <i>secretly</i> .	I was concealed-from (<i>ἐλαθοι</i> doing it (<i>nom.</i>). I was concealed (<i>ἐλαθον</i>) <i>doi</i> (or) I did it <i>being unobserved</i> I having arrived <i>anticipa</i> (<i>ἔφθην</i> , or <i>ἔφθην αὐτούς</i>) Doing it, you will not ant <i>ἀν φθάνοις</i>).
77. I arrived <i>first</i> (or <i>before them</i>). You cannot do it <i>too soon</i> . Will you not do it <i>directly</i> ?	<i>οὐκ ἀν φθάνοις ποιῶν</i> ; He held his tongue, as (knowing (<i>acc.</i> or <i>gen.</i>) You do a strange thing, &c. They pronounced her hap <i>children she had</i> . (2) They have arms <i>with</i> <i>defend</i> them- <i>defend</i> themselves. First among the (<i>ἐν τ</i> <i>πρώτῃ, πρώτοι, &c.</i>). From the cities <i>there is</i> [‘which’ in same case There is where. There is when. I know you gratitude <i>ὡν</i>) you came. They destroyed <i>if the</i> of value (<i>εἰ τι, &c.</i> <i>ὁ οἶος σὸ ἀνὴρ</i> . <i>οἶου σοῦ ἀνδρός, &c.</i> <i>τοῖς οἰοῖς</i> (or <i>οἰοῖς</i> ; To advance <i>θαυμασ</i> <i>θαυμασιῶς ὡς ἄθλι</i> <i>Nobody whom he</i> [‘nobody’ under ‘answered.’] Both otherwise and As they had of sp.
78. He held his tongue, <i>as supposing</i> that all knew.	
79. (§ 43.) You act strangely <i>in giving</i> us, &c.	
80. They pronounced her happy, &c. <i>in having such</i> children. They have arms <i>to defend</i> them- selves with.	
81. First of all (259).	
82. (§ 44.) From <i>some</i> of the cities. <i>Somewhere</i> . <i>Sometimes</i> .	
83. I feel thankful to you <i>for coming</i> .	
84. They destroyed <i>every</i> thing of value.	
85. (§ 45.) Such a man as you. (Of) such a man as you are. For men like us . . . To make <i>astounding progress</i> . <i>Surprisingly</i> miserable.	
86. (§ 46.) There was nobody whom he did not answer. He answered every body.	
87. Especially. As fast as they could.	

reek.]

or. ? [The
ons, without
tinued and
most nearly
infection).]
ne connexion
] 4. Where
nd its noun.]
] 6. To what
ial or demon-

hen? [When
otherwise well
art. ? [When
10. Is there an
'a' sometimes
might substitute
t., the *subject* or
he verb)? [The

ver equivalent to
whose the thing in
[Whenever there
ours or any other
nds before the art.
that substantive?
re any other posi-
hen it immediately
τοῖς πολίταις ἀγα-
AND MY FATHER'S.

n, understood.] 20.
ἡ γὰρ, country, under-
often stands alone?
inciple.]

QUESTIONS ON THE SYNTAX.

[Words in SMALL CAPITALS are to be translated into Greek.]

- § 1.—1. What is the difference between the *imperf.* and the *aor.*? [The Aorist is used of *single* and *definite* (often *momentary*) actions, without any reference to their *duration*; the Imperfect, of *continued* and *repeated* ones.] 2. What English tense does the *aor.* most nearly answer to? [Our *perfect indefinite* (the perf. formed by *inflection*).] 3. Is the *aor.* ever used for the *perf.*? [Yes†, when the connexion of the past with the present is obvious from the context.] 4. Where is a governed *gen.* often placed? [Between an article and its noun.] 5. How do you construe *οἱ πράττοντες*? [*Those who do.*] 6. To what is the *artic.* with a *participle* equivalent? [To a personal or demonstrative pronoun with a relative sentence.]
- § 2.—7. Do proper names ever take the *art.*? [Yes.] 8. When? [When they are the names of persons *recently mentioned*, or otherwise *well known*.] 9. When is a proper name generally *without the art.*? [When it is followed by a *description* which has the article.] 10. Is there an indef. art. in Greek? [No.] 11. By what pron. may 'a' sometimes be translated? [By *τις*.] 12. When? [When we might substitute 'a certain' for 'a.'] 13. Which generally *has* the art., the *subject* or the *predicate* (i. e. the *nom. before* or the *nom. after* the verb)? [The *subject*.]
- § 3.—14. YOUR SLAVE. [*ὁ σὸς δούλος*.] 15. Is the *art.* ever equivalent to a possessive pron.? [Yes, when it is quite obvious *whose* the thing in question is.] 16. When must the pronouns be used? [Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's).] 17. When an *adj.* *without the article* stands *before* the art. of the substantive, *from what* does it distinguish that substantive? [*From itself* under other circumstances.] a) Is there any *other* position in which it has the same meaning? [Yes: when it *immediately follows* the art. and substantive: as *χαρίζεσθαι τοῖς πολίταις ἀγαθοῖς*, i. e. *if they are good*, &c.] 18. MY FRIEND AND MY FATHER'S. [*ὁ ἐμὸς πατήρ, καὶ ὁ τοῦ φίλου*.]
- § 4.—19. THE SON OF PHILIP. [*ὁ Φιλίππου: υἱός*, son, understood.] 20. INTO PHILIP'S COUNTRY. [*εἰς τὴν Φιλίππου: χώραν*, country, understood.] 21. How does it happen that the article often stands alone? [In consequence of the omission of a noun or *participle*.]

† And even for the pluperfect.

- § 5.—22. What is often equivalent to an adjective? [An adverb, when it is preceded by the article.] 23. THE MEN OF OLD. [οἱ παλαιοί, the long ago men.]
- § 6.—24. How did the Greeks express 'she has a very beautiful head?' [She has *the* head very beautiful.] 25. Distinguish between τὸ καλόν and τὰ καλὰ. [τὸ καλόν, is: 'the beautiful,' 'the honorable,' in the abstract; beauty. τὰ καλὰ, are: beautiful (or honorable) things; whatever things are beautiful; what is beautiful; or simply, beautiful things.] 26. How is the first pers. pl. of the subj. often used? [In exhortations.] 27. What is 'not' in an exhortation of this kind? [μὴ.] 28. How may the *infin.* become (virtually) a declinable substantive? [By being used with the article.] 29. Do abstract nouns† and names of materials generally take the art.? [Yes.] 30. When does a noun (whether sing. or plur.) always take the art.? [When a whole class, or any individual of that class, is meant.]
- § 7.—31. ὁ μὲν—ὁ δέ:—οἱ μὲν—οἱ δέ. [(this—that; the one—the other) (these—those; some—others.)] 32. How does ὁ δέ stand once in a narrative? [For but or and he or it: the article being here a pronoun.] 33. How καὶ ὅς? [For 'and he:' but only when the reference is to a person.] 34. When is αὐτός 'self'? [αὐτός is 'self,' when it stands in the nom. without a substantive, or in any case with one; provided, that is, it does not follow the article.] 35. When is it him, her, it, &c.? [αὐτός is him, her, it, &c. in an oblique case without a substantive.] 36. When is αὐτός same? [ὁ αὐτός is 'the same.'] 37. Does αὐτός standing alone in an oblique case, ever mean self? [Yes, when it is the first word of the sentence.]
- § 8.—38. Does a noun with οὗτος, ὅδε, ἐκεῖνος, take the art. or not? [Yes.] 39. Where does the pron. stand? [Either before the article, or after the noun.] 40. What does πᾶς in the sing. mean without the art.? ['each,' 'every,'] What with the art.? ['the whole:' 'all,']
- § 9.—41. In the reflexive pronouns (ἐμαυτοῦ, &c.) is the αὐτός emphatic? [No.] 42. How must *thyself* (in acc.) be translated when it is emphatic? [αὐτός must precede the pronoun, αὐτὸν σέ, &c.] 43. How do you translate 'own' when it is emphatic? [By the genitive of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.]-how his, theirs, &c.? [By the gen. of αὐτός.] 44. Does ἑαυτοῦ ever stand in a dependent sentence for the nom. of the principal one? [Yes.] 45. What pronouns are often used instead of a case of ἑαυτοῦ, to express, in a dependent clause, the subject of the principal sentence? [The simple αὐτόν, or ἦ (οὐ, οἱ, —σφεῖς, σφᾶς, &c.).] 46. Is οὐ ever simply reflexive in Attic prose? [No. ‡.] 47. To what Attic prose-writer are the forms, οὐ, ἦ confined? [To Plato.]

† But: "the names of the arts and sciences, of the virtues and vices, often omit the article, even when they occur in a definite relation, since, as well-known appellatives, they have come to be considered as proper names." Kühner.

‡ That is, οὐ, ἦ, &c. is not used by prose-writers in a principal sentence, to express the subject of such sentence: its place is in a dependent or accessory clause, to express the subject of the principal clause.

§ 10.—48. How is the *neut. plur.* of an adjective, standing without a noun, generally translated into English? [By the singular.] 49. How is the *neut. art.* with a *gen. case*, used? [To denote any thing that *relates to*, or *proceeds from*, the thing in question.] 50. How are *neut. adjectives* often used? [*Adverbially*.] 51. When is the *neut. singular* generally used *adverbially*? [When the adj. is of the *comparative degree*.] 52. When the *neut. plur.*? [When the adjective is of the *superlative degree*.] 53. Does a predicative adjective ever *not agree* in gender with the substantive it refers to? [Yes; when the assertion is made of a class or general notion; not of a particular thing.] 54. In what gender do πολὺς (πλίων, πλείστος) and ἥμις stand, when followed by a *genitive*? [In the gender of the *genitive* that follows them.]

§ 11.—55. In what number does the verb generally stand, when the nom. is a *neut. plur.*? [In the *singular*.] 56. What exception is there? [When *persons or living creatures* are spoken of.] 57. Mention some predicates with which the *copula* is very often omitted.

(ἀξίως and χαλεπὸν, θίμις, ὦρα, φροῦδος, ἀνάγκη, ῥᾶδιον, and δυνατός (with its opposite word), and ἐρῶμιος.)

§ 12.—58. Do the moods of the *aor.* refer to *past time*? [No.] 59. How do the moods of the *aor.* differ from the moods of the *present*? [The moods of the aorist express *single, definite* actions, not contemplated as *continuing*; those of the present contemplate them as *continuing*.] 60. Does the *part.* of the *aor.* refer to *past time*? [Yes.] 61. Are the moods of the *aor.* construed by the *pres.* in English? [Very often.] a) When are the subjunctive and optative of the aorist construed by *have*—? [After *conditional* particles, and *when, until, whoever, &c.*, which are often *virtually conditional*.] b) Does the *aorist infin.* ever mark a *completed action*? [Yes.] c) Give an example. [ἄνεν τοῦ γίνεσθαι γενέσθαι ἀδύνατον, Pl.] 62. When μή forbids, what moods does it take? [μή, when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.] 63. What is the difference between μή with *imperat. pres.* and μή with the *subj. aor.*? [With the *subj. aor.* a *definite single act* is forbidden; with *imper. pres.* a *course of action*. The *imperat.*, therefore, often forbids a man to go on with *what he has already begun*.] 64. Of what tense is the *optative* the regular attendant? [The optative is the *regular attendant* of the *historical tenses*†.] 65. What mood is the *subj.* after a *pres.* or *fut.* turned into, when instead of the *pres.* or *fut.* an *historical tense* is used? [The *optative*.] 66. When do the particles and pronouns, which go with the *indicative* in *direct* narration, take the *optative*? [The particles and pronouns, which go with the *indicative* in *direct*, take the *optative* in *oblique narration*‡.]

§ 13.—67. How is an assertion modified by the use of ἄν, or in *Epic* poetry κί, κίν? [ἄν gives an expression of *contingency* and *mere possibility* to the assertion.] 68. What is the principal use of ἄν? [The *principal*

† Or: 'Historicum sequitur tempus modus optativus.'

‡ This is the *general* rule: but the indicative is *very frequently* used in oblique narration; and the subjunctive not uncommonly.

use of *άν* is in the conclusion of a hypothetical sentence.] 69. When *άν* stands in a sentence which is not *hypothetical*, to what does it often refer? [To an *implied condition*.] 70. What particles are formed by the addition of *άν* to *ει*, *ὅτε*, *ἐπειδή*? [*ιάν*, *ήν*, *άν*,—*ὅραν*, *ἐπειδάν*.] 71. How is *άν*, = *ει άν*, distinguished from the simple *άν*? [*άν* = *ιάν*, *ει άν*, regularly begins the sentence.] 72. What are the two meanings of *ει*? [*ει* is 'if:' but like our 'if,' it is often used for 'whether.']

HYPOTHETICAL PROPOSITIONS.

73. (1) How is *possibility* without any expression of *uncertainty* expressed? [*ει* with *indic.* in both clauses †.]
74. (2) How is *uncertainty* with the prospect of *decision* expressed? [By *ιάν* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause †.]
75. (3) How is *uncertainty* expressed, when there is no such accessory notion (as the prospect of *decision*)? [By *ει* with the *optative* in the conditional clause, and *άν* with the *optative* in the consequent clause.]
76. (4) How is *impossibility*, or belief that the thing is *not so*, expressed? [*ει* with *imperfect* or *aorist indic.* in the conditional clause; *άν* with *imperf.* or *aorist indic.* in the consequent clause.] 77. When is the *imperfect* used in this form of proposition? [For *present* time; and also for conditions and consequences that, though they refer to *past time*, are to be represented as *having duration*.] 78. Can the *condition* refer to *past time*, the *consequence* to *present*? [Yes.] 79. Which clause has *άν*, the *conditional* or the *consequent* clause? [The consequent clause.]
- § 14.—80. To what is the *optat.* with *άν* equivalent? [The *optative* with *άν* is equivalent to our *infin.* with *may*, *might*, *would*, *should*, &c.] 81. By what may the *optat.* with *άν* often be translated? [The *optative* with *άν* is often translated by the *future*.] 82. What force does *άν* give to the *infin.* and *participle*? [The same force that it gives to the *optative*.] 83. To what then is an infinitive with *άν* nearly equivalent? [To an *infinitive future*.] 84. After what verbs is the *future* frequently so expressed? [After verbs of *hoping*, *thinking*, *trusting*, *praying*, *knowing*, *confessing*, &c., when a *condition* is *expressed* or *implied*.]
- § 15.—85. What mood do the compounds of *άν* ‡, and *relatives* with *άν* regularly take? [The *subjunctive*.] 86. What change takes place, if *any*, when these compounds or *relatives* with *άν* come into connexion with *past time*, or stand in *oblique* narration? [They either remain unchanged, or the simple words—*ει*, *ὅτε*, *ἐπειδή*: *ὅς*, *ὅστις*, *ὅσος*, &c.—take their place with the *optative*.] 87. To what Latin tense does the *aor. subjunct.* answer, when it stands with the *compounds* of *άν*, or with *relatives* and *άν*? [To the Latin *future perfect*, *futurum exactum*.]
- § 16.—88. How is what *often happened*, in *past time*, expressed? [By the *optative*.] a) Does the *optative* itself express this notion of *indefinite*

† The consequent clause may have the *Imperative*.

‡ That is, *ιάν*, *ὅραν*, *ἐπειδάν*, &c.

- frequency?* [No: the *frequency* is expressed by the *principal* verb, which is often an *imperfect*.] 89. What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *fut.* time? [The relatives with *ἄν* and compounds of *ἄν*.] 90. What force does *ἄν* thus give to *ὅς* and other relatives? [The force of our *—ever, —soever*.]
- § 17.—91. What mood is used in *doubting* questions? [The subjunctive, then called ‘the *deliberative* subjunctive.’] 92. After what verbs is it sometimes thus used? [After *βούλει; θέλεις; οὐκ ἔχω* or *οἶδα, ἀπορῶ, ἔρωτῶ, ζητῶ*.]
- § 18.—93. When conditional propositions depend on another verb, in what mood will the consequent clause stand? [In the *infinitive*.] 94. What will stand in a *dependent* consequent clause for *ποιήσω*? [*ποιήσιν*.]—for *ποιοῖμ’ ἄν, ἐποιοῦν ἄν*? [*ποιῖν ἄν*.]—for *ποιήσαιμ’ ἄν, ἐποιήσα ἄν*? [*ποιήσαι ἄν*.]—for *πεποιήκοιμ’ ἄν, ἐπεποιήκειν ἄν*? [*πεποιήκιναι ἄν*.]
- § 19.—95. Does *οὐ* or *μή* deny independently and directly? [*οὐ*.] 96. When should *not* be translated by *μή*? [*Μή* is used in *prohibitions*; with *conditional* particles; and particles expressing *intention* or *purpose*.] 97. When do *ὅτε, ὅποτε*, take *μή*? [When ‘*when*’ implies a condition.] 98. Is *οὐ* or *μή* used after *ὅτι, ὥς, ἐπεὶ, ἐπειδὴ*? [*οὐ*.] 99. Is *οὐ* or *μή* used (*generally*) to express the opinions of *another* person in oblique narration? [*οὐ*.] 100. How should you determine whether *οὐδέεις, οὐδέ, &c.* are to be used, or *μηδέεις, μηδέ*? [Wherever ‘*not*’ would be translated by *μή*, we must use not *οὐδέεις, οὐδέ, &c.*, but *μηδέεις, μηδέ, &c.*] 101. How must *indefinite* adverbs and pronouns generally be translated into Greek in *negative* propositions? [By the corresponding *negative* forms †.]
- § 20.—102. Are the verbals in *ρίος* *act.* or *pass.*? [*Passive*.] 103. What case of the *agent* do they govern? [The *dative*.] 104. What case of the object? [The same case as the verbs from which they come.] 105. To what are these verbals in *ρίος* equivalent, when they stand in the *neut.* with the agent, in the *dat.*, omitted? [To the participle in *dus* used in the same way.] 106. When may they be used in *agreement* with the object? [When formed from transitive verbs.] 107. Express “YOU SHOULD CULTIVATE VIRTUE,” in two ways, with *ἀσκηρίος* and *ἀπερήν*. [*ἀσκηρίον ἐστὶ σοι τὴν ἀπερήν, or ἀσκηρία ἐστὶ σοι ἡ ἀπερήν*.] 108. What peculiarities are there in Attic Greek with respect to the use of these verbals? [The *neut. plur.* is used as well as the *neut. sing.* The *agent* is sometimes put in the accus. as well as the object.] 109. Construe *πιστόριον ἐστὶν αὐτῷ*, and *πιστόριον ἐστὶν αὐτόν*. [*πιστόριον ἐστὶν αὐτόν, we must persuade him. πιστόριον ἐστὶν αὐτῷ, we must obey him*.]
- § 21.—110. What verbs govern two accusatives? [Verbs of *taking away from; teaching, concealing, asking, putting on or off*, take two accusatives.]

† Thus for *either—or; any where, at any time, any thing*, we must use *neither—nor; no where; never; nothing, &c.*

- § 22.—111. What case does the *acc.* after the *active* verb become, when the *act.* verb is turned into the *passive*? [The *nom.*] 112. When the *act.* verb governs two *accusatives*, may either of them (and if so, which?) remain after the *pass.* verb? [The *acc.* of the *person* becomes the *nom.*; that of the *thing* continues to be the object of the passive verb, as in Latin.] 113. May the *dat.* of the *act.* become the *nom.* of the *passive*? [Yes; sometimes.] 114. Will the *acc.* after the *act.* then remain as the *acc.* after the *passive*? [Yes.] 115. Construe (ἐγὼ) πεπίστευμαι τοῦτο. [I am entrusted *with* this: or, I have had this entrusted to me.] 116. Do *intrans.* verbs ever take an *acc.*? and, if so, when? [Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and sometimes of one that *restricts* the general notion of the verb to a particular instance.]
- § 23.—117. Does the *acc.* ever follow an *adj.*? [Yes.] 118. What *prepos.* might be *supposed* omitted? [κατά, *as to*.] 119. What *acc.* is sometimes found with verbs that do not properly govern the *acc.*? [The *accus.* of a *neut. pronoun*.] 120. How is the *duration of time* expressed? [By the *accusative*.] 121. How is the *distance* of one place from another expressed? [By the *accusative*.]
- § 24.—122. What case do *partitives*, &c. govern? [Partitives, numerals, superlatives, &c. govern the *genitive*.] 123. What case do adverbs of *time* and *place* govern? [The *genitive*.] 124. What case expresses the *material* out of which a thing is made, and such other *properties*, *circumstances*, &c. as we should express by '*of*'? [The *genitive*.] 125. Can '*once a day*' be translated literally? [No: it must be, '*once the day*.'] 126. How does the *gen.* stand after *possessive* pronouns? [In a kind of apposition to the personal pronoun implied.] 127. How does the *gen.* stand *alone*, or after *interjections*? [The *gen.* is used alone, or after interjections, as an *exclamation*.]
- § 25.—128. What case do verbal adjectives, in *ακος*, &c., with a *trans.* meaning, govern? [The *genitive*.] 129. What case do verbs relating to *plenty*, *want*, *value*, &c. govern? [The *genitive*.] 130. What cases do verbs relating to the *senses* govern? [The *genitive*.] 131. What exception is there? [Verbs that denote *sight*, which take the *acc.*] 132. By what *prepos.*, understood, might the *gen.* sometimes be supposed to be governed? [By *ἕνεκα*, *on account of*.] 133. After what verbs does the *gen.* frequently stand in this way? [After words compounded with a *privative*.]
- § 26.—134. Mention two large classes of verbs that govern the *gen.* [Most verbs that express such notions as *freeing from*, *keeping off from*, *ceasing from*, *deviating or departing from*, &c. govern the *gen.* Most verbs that express *remembering or forgetting*; *caring for* or *despising*; *sparing*; *aiming at* or *desiring*; *ruling over* or *excelling*; *accusing of* or *condemning*, &c. govern the *genitive*; but not without many exceptions.]
- § 27.—135. What case does *καταγγινώσκω* (*condemn*) take of the *charge* or *punishment*? and what case of the *person*? [*καταγγινώσκω* has *accus.* of the *charge* or *punishment*; *gen.* of *person*.] 136. May we say, τοῦτο κερήνοειται αὐτοῦ, *this is laid to his charge*? [Yes.]
- § 28.—137. In what case does the *price* or *value* stand? [The *price* or *value* is put in the *genitive*.] 138. In what case is the thing *for which* we

exchange another, put? [The thing *for which* we exchange another is put in the *genitive*.] 139. What case of a noun of *time* answers to *when?* and what to *since* or *within* such a time? [The *gen.*] 140. In what case is the part *by which* a person is *led, got hold of, &c.*, put? [The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of* any thing.]

§ 29.—141. In what case is the thing *with which another is compared*, put when *ἢ, ἢν*, is omitted? [In the *genitive*.] 142. How is '*greater than ever*' expressed? [By using *αὐτός* before the *gen.* of the reflexive pronoun.] 143. How is '*too great*' expressed? [*Too great, &c.* is expressed by the *comparative* with *ἢ κατὰ* before a *substantive*; *ἢ ὥστε* before a *verb* in the *infinitive*.] 144. STILL GREATER: MUCH GREATER? [*ἔτι μείζων: πολλῷ μείζων.*]

§ 30.—145. How are two comparatives, joined together by *ἢ*, to be translated? [By *more than* or *rather than*, with the *positive*.] 146. By what words are superlatives strengthened? [By *ὥς, ὅτι, ὅπως, ᾧ, &c.*] 147. What force have *εἰ τις καὶ ἄλλος, si quis alius*, and *εἰς ἀνὴρ, unus omnium maxime*? [The force of superlatives.] 148. What case do *περιττός*, and adjectives in *-πλάσιος*, govern? [The *genitive*.]

§ 31.—149. What does the *dat.* express? [The person *to* or *for* whom a thing is done.] 150. What words does it follow? [Words that express *union* or *coming together*, and those that express *likeness* or *identity*.] 151. In what case is the instrument, &c. put? [The *instrument*, the *manner*, and the *cause*, are put in the *dative*.] 152. In what case is the *definite* time *when* put? [In the *dative*.] 153. Does the *dat.* ever express the *agent*? [Yes.]. 154. After what words is this most common? [After the *perfect pass.* and *verbals* in *τίος, τός*.] 155. What case do verbs of *reproaching* take besides a *dat.* of the *person*? [Verbs of *reproaching, &c.* take *acc.* of the *thing*, as well as *dat.* of *person*, especially when it is a *neut. pronoun*.]

§ 32.—156. What does the *middle* voice denote? [That the agent does the action *upon himself*; or *for his own advantage*; or that he *gets it done* for his own advantage.] 157. What are the tenses that have the *middle* meaning when the verb has it at all? [*Pres., imperf., perf., and pluperf.* of the *passive form*; and the *futures* and *aorists mid.*] 158. Has the *aor.* 1 of the *pass.* form ever a *mid.* meaning? [Yes.]

§ 33.—159. What verbs of the *middle* form must be considered simply as deponents? [Middle forms, of which there is *no active*.] 160. Mention some *aor.* 1 *pass.* with *mid.* meaning. [*εταρξάμεν(ι), ἀπηλλάγην, ἐπαιρώμεν, ἐφοβήμεν, ἐκοιμήμεν, ἠσκήμεν.*] 161. Mention some *fut.* 1 *mid.* with *pass.* meaning. [*ὠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρήψομαι.*] 162. How is '*by*,' to express the *agent* after the *pass. verb*, translated? [By *ὑπό*, with *gen.*; also by *παρά* and *πρός* with *gen.*]

§ 34.—163. What signification does the *perf.* 2 (commonly called *perf. mid.*) prefer? [The *intrans. signif.*] 164. Has it ever the *pure reflexive* meaning of the *middle*? [No.]

§ 35.—165. What does the *fut.* 3 express? [A *future action continuing* in its effects.] 166. What notions does it express *besides* that of a *future action*

continuing in its effects? [The *speedy completion* of an action, or the *certainty of its completion*.] 167. What verbs have the *fut. 3* for their regular future? [Those perfects that are equivalent to a *present* with a new meaning: e. g. *μῦνῃμαι, κίτῃμαι*.] 168. What answers to the *fut. 3* in the *active voice*? [*ἴσθαι* with *perf. participle*.] 169. What is *generally* preferred to the *opt.* and *subj.* of the *perf.*? [The *perf. part.* with *ἴην* or *ὦ*.] 170. In what verbs is the *imperat. perf.* principally used? [In those verbs whose perfects have the meaning of a *present*: *μῦνῃσο, &c.*] 171. What does the *3 pers. imperat.* of the *perf. pass.* express? [It is a strong expression for *let it be done, &c.*] 172. How is a *wish* expressed in Greek? [*εἶθε* with the optative—the optative alone—or *ὥφελον* †, *εἰ, εἰ* (alone, or with *εἶθε, εἰ, γάρ* or *ὥς*), followed by the infinitive.] 173. What *mood* and *tense* are used with *εἶθε* or *εἰ γάρ*, if the wish *has not been*, and now *cannot be, realized*? [The *indic. of aorist* or *imperf.*, according as the time to which the wish refers is *past* or *present*.]

- § 36.—174. Mention a use of the infinitive that the Greek and English *have*, but the Latin *has not*. [It is used to express the *purpose*.] 175. What does the particle *ὥστε* express? [A *consequence*.] 176. How is *so—as* to expressed? [*So—as to*; *ὥστε* with *infinitive*.] 177. How is *so—that* expressed? [*So—that*; *ὥστε* with *infinitive* or *indicative*.]

- § 37.—178. What does the *infin.* with the *gen.* of the *article* express? [The infinitive with the *gen.* of the article sometimes denotes a *motive* or *purpose*.] 179. When the *infin.* has a *subject* of its own, in what case does it *regularly* stand? [In the *accusative*.] 180. What *prepos.* with the *infin.* is equivalent to a sentence introduced by *because*? [*διὰ*.] 181. When is the subject of the infinitive generally not expressed? [When the subject of the infinitive belongs to, and is expressed with, the former verb.] 182. When the subject of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? [In the same case that the subject of the infinitive stands in *in the other clause*.] 183. What is this construction called? [*Attraction*.]

- § 38.—184. May *attraction* take place when the *infin.* is introduced by the *art.* or *ὥστε*? [Yes.]

- § 39.—185. What kind of sentences may often be translated into Greek by a *participle*? [Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.*] 186. How may the English *participial substantive* under the government of a preposition, often be translated? [By a participle in agreement.] 187. How may *the first* of two verbs connected by *and*, often be translated into Greek? [By a participle.]

- § 40.—188. What participle often expresses a *purpose*? [The participle of the *future* often expresses a *purpose*.] 189. Mention some verbs that take the participle where *we* should use the *infin.*, a *participial substantive*, or *'that.'* [Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.* take the par-

† *Debut*.

diciple, where we should use the *infinitive* mood, the *participial substantive*, or '*that*.'

- § 41.—190. By what are $\phi\theta\acute{\alpha}\nu\omega$, *come*, or *get before*, and $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$, *am concealed*, generally construed? [By *adverbs*.] 191. Mention the adverbs, and phrases by which $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$ may be construed. [Without knowing it; unconsciously, unknown to myself; without being observed; secretly, without being seen or discovered.] 192. How may $\lambda\alpha\theta\acute{\omega}\nu$ be construed? [By *secretly*, *without being observed, seen, &c.*] 193. How $\phi\theta\acute{\alpha}\sigma\alpha\varsigma$ or $\acute{\alpha}\nu\upsilon\sigma\alpha\varsigma$? [Quickly; at once, immediately.] 194. When $\phi\theta\acute{\alpha}\nu\omega$ and $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$ are translated by adverbs, how must the participles with which they are connected, be translated? [By verbs.]

(*Genitive Absolute, &c.*)

- § 42.—195. Which case is put *absolutely* in Greek? [The *genitive*.] 196. What does the participle, put *absolutely*, express? [The *time*, or generally any such relation to the principal sentence, as we should express by *when, after, since, as, because, though, if, &c.*] 197. In what case do the participles of impersonal verbs stand *absolutely*? [In the *accusative*; of course without a *subst.*, and in the neuter gender.] 198. When the *time* relates to a *person* (e. g. to his reign, the *time of his flourishing, &c.*), what construction is used instead of the *gen. absolute*? [*ἐπὶ* is then generally expressed.] 199. How is a *motive*, which is attributed to *another* person, generally expressed? [By the particle $\omega\varsigma$ with the *gen. or acc. absolute*.]

(*The Relative.*)

- § 43.—200. What does the relative often introduce? [A *cause, ground, motive, or design* of what is stated.] 201. What use of the relative is less common in Greek than Latin? [That of merely *connecting* a sentence with the one before it.] 202. In which clause is the *antecedent* often expressed? [In the *relative clause*.] 203. Where does the *relat. clause* often stand, when this is the case? [Before the principal clause.] 204. With what does the relative often agree in case? [With the antecedent in the principal clause.] 205. What is this called? [*Attraction of the Relative*.] 206. When the relative is *attracted*, where is the antecedent often placed? [In the *relative clause*, but in the case in which it would stand in the principal clause.]
- § 44.—207. In such a sentence as "the fear, *which* we call *bashfulness*," should *which* agree with *fear* or with *bashfulness*? [With *bashfulness*.] 208. Explain $\epsilon\iota\sigma\iota\nu$ $\omicron\zeta$. [It is equivalent to $\epsilon\iota\nu\omicron\iota$, *some*, and may be declined throughout.] 209. What is the Greek for *sometimes*? [$\epsilon\iota\sigma\iota\nu$ $\delta\tau\epsilon$.]—*somewhere*? [$\epsilon\iota\sigma\iota\nu$ $\delta\pi\omicron\nu$.] 210. What is the English of $\epsilon\iota\phi'$ $\tilde{\psi}$ or $\epsilon\iota\phi'$ $\tilde{\psi}\tau\epsilon$? [On condition that.]-of $\acute{\alpha}\nu\theta' \tilde{\omega}\nu$? [*Because, for*.]-of $\epsilon\iota\tau\iota\varsigma$? [*Whosoever; εἰ τι, whatsoever*.] 211. By what parts of the verb is $\epsilon\iota\phi'$ $\tilde{\psi}$ or $\tilde{\psi}\tau\epsilon$ followed? [By the *future indic.* or the *inf.*]

- § 45.—212. Give the English of τοῦ οἴου σοῦ ἀνδρός. [*Of such a man as you.*] 213. How may this construction be explained? [ἀνδρός τοιοῦτου, οἷος σὺ εἶ.] 214. What words does ὅσος follow, when it has the meaning of *very*? [Such words as θανμαστός, πλείστος, ἀφθονός, &c.]
- § 46.—215. What is the construction of οὐδεὶς ὅστις οὐ? [The declinable words are put under the immediate government of the verb.]
- § 47.—216. What tenses follow μέλλω in the *infin.*? [The *future, present, or aorist.*] 217. Which *infin.* is the *most common* after μέλλω, and which the least? [The *future infin.* is the *most*; the *aorist, the least common.*]
- § 48.—218. What *mood or tense* follows ὅπως, when it relates to the future? [The *subj.* or the *future indic.*] 219. May it retain them in connexion with past time? [Yes.] 220. Is the verb on which ὅπως, &c. depends, ever omitted? [Yes: the construction is equivalent to an *energetic imperative*:—ὄρα or ὀράει may be supplied.] 221. With what *mood or tense* is οὐ μή used? [With the *fut. indic.* or *aor. subj.*] 222. In what sense? [As an *emphatic prohibition or denial.*] 223. According to Dawes, what *aorists* were *not* used in the *subj.* with ὅπως and οὐ μή? [The *subjunctive of the aor. 1 act. and mid.*] 224. Is this rule correct? [No.] 225. What is Buttmann's opinion? [That the *subj.* of the *aor. 2* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*]
- § 49.—226. How is μή used after expressions of fear, &c.? [With the *subjunctive or indic.*] 227. When is the *indic.* with μή used in expressions of fear? [When the speaker wishes to intimate his conviction that the *thing feared*, &c. *has or will really* come to pass.] 228. How does it happen that μή οὐ sometimes stands with a verb in the *subjunctive*, but *without* a preceding verb? [The notion of *fear* is often omitted before μή οὐ, the verb being then generally in the *subj.*] 229. After what kind of expressions is μή οὐ used with the *infin.*? [After many negative expressions†.] 230. Is it ever used with the *participle* or *infin.*? and, if so, when? [μή οὐ is sometimes used with the *participle* and with ὥστε and *infin.*, after negative expressions.]
- § 50.—231. When is μή used with *relative sentences, participles, adjectives, &c.*? [Whenever the negative does not *directly and simply* deny an assertion with respect to some *particular mentioned* person or thing.] 232. Does the *infin.* generally take μή or οὐ? [μή.] 233. When does it take οὐ? [When opinions or assertions of *another* person are stated in *sermone obliquo.*] 234. When should μή follow ὥστε? and when οὐ? [With ὥστε, the *infinitive* takes μή, the *indicative* οὐ.]
- § 51.—235. What case do some adverbs govern? [The same case as the *adjectives* from which they are derived.] 236. How is ὥς sometimes used? [As a *preposition* = πρός.] 237. When only can ὥς be used as a *prepos.*? [It is only joined to *persons.*] 238. What *mood* do ἄχρι, μέχρι, ἕως, ἔως take? [The *subj.* or *opt.* when there is any *uncer-*

† See 293. (1,) (2,) (3.)

- tainty*; the *indic.* when not.] 239. Does *πρὶν ἂν ἔλθω* relate to the *past* or the *future*? [To the *future*.] 240. How is '*before I came*' expressed? [*πρὶν ἢ ἔλθεῖν ἐμὶ*: *πρὶν ἔλθεῖν ἐμὶ*: or *πρὶν ἦλθον ἐγώ*.] 241. Is *ἦ* ever omitted before the *infin.* after *πρὶν*? [Yes; in Attic Greek nearly always.]
- § 52.—242. In what kind of questions is *ἄρα* generally used? [In questions that imply something of *uncertainty*, *doubt*, or *surprise*.] 243. What *interrog.* particles expect the answer '*Yes*'? [The answer '*Yes*' is expected by,—*ἀρ' οὐ*; *ἦ γάρ*; *οὐ*; *οὐκ οὖν*; *ἄλλο τι ἦ*;] 244. What expect the answer '*No*'? [The answer '*No*' is expected by,—*ἄρα μὴ*; *ἦ που*; (*num forte*?) *μὴ* or *μὴν*;] 245. What particles give an *ironical* force to *οὐ*? [*δῆ*, *δῆ που*.] 246. Does *οὐ* expect '*yes*' or '*no*' for answer? [*οὐ* expects *yes*; *μὴ*, *no*.] 247. In what kind of questions are *εἴτα*, *ἐπειτα* used? [Such as express *astonishment* and *displeasure*.] 248. What words are used as a simple *interrog.* particle? [*ἄλλο τι ἦ*; and *ἄλλο τι* (or *ἄλλοτι*) only.] 249. Construe *τί παθών*;—*τί μαθών*; [*τί παθών*; *what possesses you to . . . &c.*?—*τί μαθών*; *what induces you to . . . &c.*?]
- § 53.—250. What are the proper forms of pronouns and adverbs for indirect questions? [Those which are formed from the direct interrogatives by the prefixed *relative* syllable *ὅ*—.] 251. Are the simple *interrogatives* ever used in indirect questions? [Yes.] 252. Are the *relatives* ever so used? [Yes; but very seldom.] 253. When the person addressed repeats the *interrogative pronoun* or *particle* of the question, what forms does he use? [The forms beginning with *ὅ*—.] 254. When a *pron.* or *noun* is the *acc.* after one verb, and the *nom.* before the next, which case is generally omitted? [The *nominative*.]
- § 54.—255. By what particles are *direct* double questions asked? [By *πότερον*, or *πότερα*,—*ἦ*, less commonly by *ἄρα*—*ἦ*.] 256. By what particles are *indirect* double questions asked? [*εἴτε*—*εἴτε*, *εἰ*—*ἦ*, *πότερον*—*ἦ*.]
- § 55.—257. After what verbs is *εἰ* used for *ὑπὲρ*, *that*? [After *θανυμάζω*, and some other verbs expressive of *feelings*.] 258. After what verbs has *εἰ* the force of *whether*? [After verbs of *seeing*, *knowing*, *considering*, *asking*, *saying*, *trying*, &c.] 259. When is *ἰάν* used in this way? [When the question relates to an *expected case that remains to be proved*.]
- § 56.—260. How can an interrogative sentence be *condensed* in Greek? [By attaching the interrogative to a *participle*, or using it in an *oblique case*.] 261. What clause may thus be got rid of? [A *relative clause* attached to an interrogative one.]
- § 57.—262. What is *ἦ μὴν*? [A solemn form of *asseveration*.] 263. When is the *prepos.* *σύν* omitted? [Before *ἀντῶ*, *ἀντῇ*, &c. which then = *together with*, *with*.] 264. How is *ἀμφότερον* used? [*ἀμφότερον* is used *adverbially*, or *elliptically*, by the poets, for *both*: as *well*—*as*, &c.] 265. How *ἀμφότερα*? [In reference to *two words*, without being made to conform to them in case.]—266. What force has *καί*, when it refers to *ἄλλος*? [The force of *especially*, *in particular*.] 267. Explain the use of the *part. fut.* with *ἔρχεσθαι*, &c. [*ἔρχεσθαι*, *ἵνα*, with *part. fut.*, is, *to be going to*, or *on the point of*.] 268. How is *ἔχω* sometimes

used with a *past partic.*? [As an emphatic circumlocation.] 269. How is it used with *ληρεῖν*, &c.? [*ἔχω* with the *second pers.* of *ληρεῖν*, *παίζειν*, *φλυᾶρεῖν*, &c. is used to make a good-humoured observation.] 270. How is *φίρων* used in some expressions? [*φίρων* appears redundant in some expressions, but denotes a *vehemence of purpose*, not altogether free from blame.]

- § 58.—271. To what is *δικαιός εἰμι* equivalent? [To *δικαίον ἔστιν*, *ἐμὲ*, &c.] 272. How is *ὅσον* used? [*ὅσον* is used elliptically with the *inf.*] 273. What words are followed by *ἤ*? [Words that *imply* a comparison: e. g. *φθάνειν*, *διαφέρειν*, *ἐναντίος*, *διπλάσιος*, *ἴδιος*, *ὑπερθεν*, *πρίν*.] 274. After what phrases is a tense of *ποιεῖν* omitted? [After *οὐδὲν ἄλλο ἢ—*, *ἄλλο τι ἢ—*; *τί ἄλλο ἢ*; &c.] 275. By what are a person's *quoted* words introduced? [By *ὅτι*.] 276. How is the *aor.* used with *τί οὐ*? [For the *present*.]

INDEX I.

Obs. Look under 'am' for *adjectives, phrases, &c.* with *to be*.

F. M. = future middle.

(?) implies, that the pupil is to ask himself how the word is conjugated or declined.

A.

A, = *a certain*, τίς, 13.

About (of *time*), ὑπό (acc.), 326.

— (after *to fear*, *to be at ease*, &c.), περί (dat.), 282.

— (after *talk*, *fear*, *contend*), περί (dat.), sometimes ἀμφί (dat.), 282.

— (after *to be employed*), περί, or ἀμφί, with acc., 282.

Abrocomas, 229, q. Ἀβροκόμας, G. a.

Abstain from, ἀπέχομαι (gen.), 138.

— : we must —, ἀφικτίον ἑστί, with gen.

According to reason, κατὰ λόγον, 274.

Accuse, κατηγορεῖν† (properly, *speak against*) τινός, or τινός τι, 156.—

ἰγκαλεῖν (properly, *cite a person; call him into court*) τινί and τινί τι, 183. Both are *judicial* words, but used with the same latitude as our 'accuse.' Of the two, ἰγκαλεῖν should probably be preferred, if the charge relates to private matters. V.

Accustom, ἐθίζω, 52.

(Am accustomed, εἰθισμαι, or εἰωθα, 52.)

Acquire, κτάομαι, 87.

Act, ποιεῖω, 60.

— insolently towards, ὑβρίζειν εἰς τινα, 138.

Act strangely, θαυμαστὸν ποιεῖν, 259.

— unjustly (= *injure*), ἀδικεῖν τινα and τι (also εἰς, πρόσ, περί τινα), 138.

Admire, θαυμάζω, F. M. generally, 8.

Adopt a resolution, βουλευεσθαι, 190.

Adorn, κοσμίω, 206.

Advance, προχωρεῖω, 274.

Affair, πρᾶγμα, n. 8.

Affliction, πάθος, n. 150.

Afford, παρίχω, 214.

After, μετά (acc.), 293.

— a long time, διὰ πολλοῦ χρόνου, 269.

— some time, διαλειπὼν χρόνον, 235.

— διὰ χρόνου, 269.

— our former tears, ἐκ τῶν προσθεν δακρύων, 232.

— the manner of a dog, κυνὸς εἰκην, 250.

Again, αὖθις, 100.

Against (after *to march*), ἐπί, acc. 24. εἰς, 259.

— (= in violation of), παρά, 299.

— (after *commit an injury*), εἰς or περί, with acc., 138.

— πρόσ (acc.), 319.

— (after verbs of *speaking*, &c.), κατὰ, gen. 274.

Age (a person's), ἡλικία, 144.

Agreeable, ἡδύς, 214.

† The constructions of κατηγορεῖν are very numerous: κατηγορῶ σοῦ τινός and τι; or σέ τινος and τι; or σοῦ (and σε) περί τινος; and κατηγορῶ κατὰ σου.

Agreeable: if it is —, εἰ σοι βουλομένην ἴσθι, 206.

Agricultural population, οἱ ἀμφὶ γῆν ἔχοντες, 278.

Aid, ἐπικουρίω, *dat.*, also *acc.* of the thing, 239.

Aim at, στοχάζομαι, *gen.* 156.

Alas, φεῦ, —οἶμοι, 144.

Alexander, Ἀλέξανδρος, 24.

All, ὁ πᾶς, or πᾶς ὁ —. Pl. πάντες.

See note on 45, 46.

— but (*as-much-as not*), ὅσον οὐ, 125.

— day, ἀνὰ πᾶσαν τὴν ἡμέραν, 259.

Alliance. See Form.

Allow to taste, γεύω, 150.

— to be done with impunity, περι-
ορᾶν (—ιδεῖν, —ύσεσθαι), with *inf.* of
thing to be prevented; the *partic.*
of a wrong to be revenged, 331. See
note^o.

Almost, ὀλίγου δεῖν, or ὀλίγου only,
282.

Already, ἤδη, 65.

Also, καί, 92.

Although, καίπερ, 175.

(a.)

Am able, δύναμαι (possum), 87.—οἷός
τί εἰμι † (*queo*), 280. See Can.

— (an) actual murderer, αὐτόχειρ
εἰμι, 299.

— adapted for, οἷός εἰμι, 280.

— angry with, ὀργίζομαι, *dat.* 183.
δὲ ὀργῆς ἔχειν, 269*.

— ashamed, αἰσχύνομαι, 239.

— at a loss, ἀπορίω, 100. [See 98,
99.]

— at dinner, δειπνέω, 288.

— at enmity with, δὲ ἔχθρας γίγνεσ-
θαί τινι, 269*.

— at leisure, σχολάζω, 112.

— at liberty. See 245, b.

— awake, ἐγρήγορα, 193.

— aware, μανθάνω (?), 239.

(b.)

Am banished, φεύγειν, 269*.

— broken, κατεῖγα, 193.

— by nature, πέφυκα, ἔφυν, 214.

(c.)

Am come, ἦκω, with meaning of *perf.*,
206.

— commander, στρατηγέω, 52.

Am confident, πίπτοιθα, 193.

— congealed, πίπηγα, 193.

— conscious, σύνοια ἔμεινεν, 230.

— contemporary with, κατὰ τὸν αὐτὸν
χρόνον γενέσθαι, 183.

— contented with, ἀγαπᾶω, with *acc.*
or *dat.*, 52.

(d.)

Am dishonoured by, ἀτιμάζομαι πρός
τινος, 319.

— distant from, ἀπίχτω, 138.

— doing well, εὖ πράττω, 8.

— ill, κακῶς πράττω, 8.

(e.)

Am evidently, &c. See 239.

(f.)

Am far from, πολλοῦ δεῖν, 282.

— fixed, πίπηγα, 193.

— fond of, ἀγαπᾶω, 52.

— fortunate, εὐτυχέω, 92.

(g.)

Am general, στρατηγέω, 52.

— glad, ἡδομαι, *dat.* 20.

— going (to), μέλλω (*augm.* ?), 282.

— gone, οἰχομαι (?), *perf.* meaning,
206.

— grateful for, χάριν οἶδα (*gen.* of
thing, *dat.* of pers.), 222. [For
οἶδα, see 73.]

(h.)

Am here, πάρεμι, 52.

(i.)

Am I . . . ? (*in doubtful questions*), 134,
note^e.

— ill (of a disease), κάμνω (*laboro*);
καμνοῦμαι, ἐκμηκα, ἐκαμον, 183.

— in my right mind, σωφρονέω, 125.

— in a passion or rage, χαλεπαίνω,
dat. 183.

— in safety, ἐν τῷ ἀσφαλεῖ εἰμι, 299.

— in the habit of performing, πρακ-
τικός (εἰμι), with *gen.* See 146.

— indignant, ἀγανακτέω, 337.

— informed of, αἰσθάνομαι (?), 190.

(l.)

Am likely, μέλλω (?), 282.

— lost, στεροῦμαι, 168, r.

† Or οἷός τε (οἷόσ'').

(m.)

Am mad, *μαίνομαι* (?), 125.— my own master, *ἑμαντοῦ εἰμι*, 158*, i.

(n.)

Am named after, *ὄνομα ἔχω ἐπὶ τινος*, 288.— near, *ὀλίγον δέω*, or *ὀλίγου only*, 282.— next to, *ἔχομαι*, *gen.* 146, *d.*— not a man to, 280, *b.*— afraid of, *θαρβέω* (*acc.*), 138.

(o.)

Am of opinion, *νομίζω*, 52.— service to, *ὠφελῶ* (*acc.*), 82.— a character (to), *εἰμι οἷος*, 280, *b.*— off, *οἶχομαι* (?), *perf.* meaning, 206.is-off (= is distant), *ἀπέχειν*, 138.— on my guard, *φυλάττεσθαι*, *acc.* 190.— on his side, *εἰμι πρὸς* (*gen.*), 319.— on an equal footing with, *ἰσμοιός εἰμι*, 226, *b.*

(p.)

Am pained at, *ἀλγέω*, 20.— persuaded, *πέπειθα*, 193.— pleased with, *ἡδομαι*, *dat.* 20.— present, *πάρειμι*, 52.

— produced. See 214.

— prosperous, *εὐτυγχέω*, 92.— punished, *δίκην δίδόναι*, or *δοῦναι*: *gen.* of thing; *dat.* of person by whom, 228.

(s.)

Am safe, *ἐν τῷ ἀσφαλεῖ εἰμι*.— slow to, &c., *σχολῶ* (*by leisure*), with a verb, 112.

— suffering (from a disease). See 'am ill of.'

— surprised at, *θαυμάζω* (*F. M.*), 8.

(t.)

Am thankful for, *χάριν οἶδα*, *gen.* of thing, 222. For *οἶδα*, see 73, note 9.— the slave of, *δουλεύω*, *dat.* 359.— there, *πάρειμι*, 92.— to, *μέλλω* (?), 282.

(u.)

Am undone, *δωλα*, *ἀπόλωλα*, 193.— unseen by, *λανθάνω* (?), *acc.* 154.

(v.)

Am vexed, *ἀχθομαι* (?) (*dat.* but *ἐπὶ* in construction explained in 17, c), 20.

(w.)

Am wholly wrapt in, *πρὸς τούτῳ ὅλος εἰμι*, 319.— wise (= *prudent*), *σωφρονέω*, 125.— with you, *πάρειμι*, 92.— within a little, *ὀλίγον δέω*, 282.— without fear of, *θαρβέω*, *acc.* 138.Ambassador, *πρέσβυς*, 259.Ambitious, *φιλότιμος*, 214.Among the first, translated by *ἀρξάμενος* (*having begun*). See 100.And that too, *καὶ ταῦτα*, 206.— yet, *ἔτι*, *ἔπειτα*, 316.— nevertheless, *ἔτι*, *ἔπειτα*, 316.Ancestor, *πρόγονος*, 156.Animal, *ζῶον*, 65.Annoy, *λύπῶ*, 41.Answer, *ἀποκρίνομαι* (?), 278.Apart, *χωρίς*, 309.Apollo, *Ἀπόλλων* (?), 341.Appear (with *part.*), *φαίνομαι*, 239.Apt to do, or perform, *πρακτικός*, (*gen.*), 150.— govern, *ἀρχικός* (*gen.*), 150.Arbitration, *δίαίτα*, 132.Are there any whom . . ? 262, *d.*Arise, *ἐγείρομαι* (*pass.*), 193.Arms, *ὅπλα*, 168*.Army, *στράτευμα*, *n.* 24.Arouse, *ἐγείρω* (*perf.* with Attic *redupl.*), 193.Arrange, *τάσσω* (later Attic *τάττω*), 96.— *κοσμέω*, *διακοσμέω* (to arrange, with a view to a *pleasing appearance* of elegance, symmetry, apt arrangement, &c.), 206.Arrive, *ἀφικνέομαι* (?), 144.— first, *φθῆναι* (?) *ἀφικόμενος*, 240, *d.*— , but only, &c., 353, *b.*Art, *τέχνη*, 214.

As he was, 351.

— his custom was. See Custom.

— many as, *ὅσοι*, 175.— possible, *ὅσοι πλείστοι*, 170, *c.*— silently as possible, *σιγῇ ὥς ἀνυστόν*, 170, *b.*— far as they are concerned, *τὸ ἐπὶ τούτοις εἶναι*, 206.— far at least as this is concerned, *τούτου γε ἕνεκα*, 250.

As far as depends on this, *τούτου γε ἔνεκα*, 250.
 — much as any body. See 100.
 — the saying is, *τὸ λεγόμενον*, 184, *d*.
 — possible (*after superlatives*), *ὥς, ὅτε*, 172.
 — he possibly could, 170, *c*.
 — fast as they could, *ὥς τάχους εἶχον*, 278.
 — soon as he was born, *εὐθὺς γενόμενος*, 309.
 — long as, *ἔσπε*, 306.
 — to, *ὥστε* with *inf.*, 212.
 — (before *partic.*), *ἄτε, ἄτε δὲ*, 240, *a*.
 Ask, *ἠρώμην*, *aor.* 2; *ἰρωτάω* used for the other tenses, 73.
 — for, *αἰρίω* (*two accusatives*), 87.
 Assist in the defence of, *βοηθῶ*, *dat.* 121.
 Assistance. See Fly or Run.
 Associate with, *ὀμιλῶ*, *dat.* 183.
 Assuredly (in protestations), *ἤ μὴν*, 344.
 — (will not), *οὐ μὴ*, 284.
 Astonished (to be), *θαυμάζω* (*F. M.*). *At*, 319.
 — all, *ἀρχήν*, or *τὴν ἀρχήν*, 92, 132.
 —. Not at all (*οὐδὲν τι*).
 — a little distance, *δι' ὀλίγου*, 269*.
 — a great distance, *διὰ πολλοῦ*, 269*.
 — any time, *ποτὶ*.
 — ease about, *θαρρῆν περὶ*, 282.
 — first, *ἀρχόμενος*, 235.
 — home, *ἐνδον*, 125.
 — last, *τὸ τελευταῖον*, 31; *τελευτῶν*, 235.
 — least, *γέ*, 73.
 — once, *ἥδη*, 65.—How to translate it by the *partic.* *φθάσας*, or by *οὐκ ἔν φθάνοις*, see 240, *e. f.*
 — the beginning, *ἀρχόμενος*, 235.
 — the suggestion of others, *ἀπ' ἀνδρῶν ἐτέρων*, 243.
 Athens, *Ἀθῆναι*, 15.
 (O) Athenians, *ὦ ἄνδρες Ἀθηναῖοι*, 337.
 Attach great importance to, *πρὸ πολλοῦ ποιῆσθαι*, 243.—*περὶ πολλοῦ ποιῆσθαι* or *ἡγεῖσθαι*, 282.
 Attempt, *πειράσμαι*, 121.—(= *dare*), *τολμάω*, 239.
 Attend to, *τὸν νοῦν προσέχειν*, 331.
 — a master, *εἰς διδασκάλου φοιτᾶν*, 289.
 Avoid = fly from, *φεύγειν*, 35.

B.

Bad, *κακός*, 20.
 Banished (to be), *φεύγειν*, 269.
 Banishment, *φυγή*, 156.
 Barbarian, *βαρβάρος*, 132.
 Bare, *ψιλός*, 235.
 Bathe, *λούομαι*, 188 (1).
 Battle, *μάχη*, 73.
 Base, *αἰσχρός*, 35.
 Bear, *φέρειν* (?), 60.—*ἀνέχομαι* (= *endure*) refers to our power of enduring (*labours, insults, &c.*), 214.—*τολμάω* (= *sustinere*), to bear to do what requires courage, 239, *y*.
 Beautiful, *καλός*, 20.
 Beauty, *κάλλος*, *n.* 8.
 Because (*διὰ τό, &c.*), 216, *b. ἀνθ' ὧν*, 268.
 Become, *γίγνομαι* (?), 15.
 Before †, *πρίν* or *πρίν ἢ*, 308.
 — (= in preference to), *πρό* (*gen.*), 243: *ἀντι*, *gen.* 208, *e*.
 Beget, *γεννάω*, 239.
 Begin, *ἀρχομαι*, 100.
 Beginning, *ἀρχή*, 132.
 Behave ill to, *κακῶς ποιεῖν*, *acc.* 35.
 Behold, *θεάομαι*, 87.
 Belong to, *gen.* with *εἶναι*.
 Belly, *γαστήρ*, *f.* (?) 235.
 Benefit, *ὠφελῶ* (*acc.*), 82.
 Beseech, *δέομαι*, 150, (*gen.* 146, *b.*) *δεήσομαι*, *ιδεήθην*.
 Besides, *ἐπὶ* (*dat.*), 288. *παρά* (*acc.*), 299.
 Best, } see *Good*, 35.
 Better, }
 Bethink myself, *φροντίζω*, 288.
 Between, *μεταξύ*, 28.
 Beyond, *παρά* (*acc.*), 299.
 Bid, *καλεύω*, 112.
 Bird, *ὄρνις*. See 15, note *ε*.
 —: young —, *νεοσσός*, 214.
 Birth, *γένος*, *n.* 150.
 Black, *μίλας*, 87.
 Blame, *μίφομαι*, *dat.*, *ἐγκαλέω*, *dat.* 183.
 Body, *σῶμα*, 138.
 Boldly, *θαρρῶν*, *part.* 331.
 Both, *ἀμφω*, *ἀμφοτέρως*. See 28.
 Both—and, *καί—καί*, or *τί—καί*, 112.
 Both in other respects—and also, *ἄλλως τε καί*, 278.
 Boy, *παῖς*, 15.

† How to translate 'before' by *φθάνω*, see 240, *d*.

- Brave, ἀνδρείος, 175.
 — a danger, κινδυνεύειν κίνδυνον, 127, d.
 Bread, ἄρτος, 299.
 Break, ἀγνυμι, καταγνυμι (?), 193.
 — (a law), παραβαίνω, 228.
 Breast, στέρνον, 193.
 Bring, ἄγω, 341.
 — assistance to, ἐπικουρίω, *dat.* also *acc.* of the thing, 239.
 — forth, τίκω (?), 15.
 — up, τρέφω, 190.— παιδεύω, 214.
 τρέφω relates to *physical*, παιδεύω to *moral* education: i. e. τρέφω to the *body*, παιδεύω to the *mind*.
 — bad news, νεώτερόν τι ἀγγίλλειν, 311, g.
 Brother, ἀδελφός, 20.
 Burn out, ἐκκαίω, 341. καύσω, &c.— ἐκαύθην.
 But, δὲ— (a *mén* should be in the former clause), 38, h.
 — for, εἰ μὴ διὰ, with *acc.* 125.
 Buy, ἀγοράζω, 163.
 By { ὑπό, with *gen.* of agent, 326.
 { πρὸς, after to be praised or blamed by.
 — (= close by), πρὸς, 319.
 — (= cause), ὑπό, *gen.* and after passive verb, 326.
 — Jupiter, &c., νῆ Δία, νῆ τὸν Δία, 341.
 — the hands of, ὑπό, *gen.* 326.
 — the father's side, πρὸς πατρός, 319.
 — fives, &c., ἀνὰ πέντε, 259.
 — what conduct? τί ἂν ποιῶντες; 339, a.
 — compulsion, ὑπ' ἀνάγκης, 326.

C.

- Calculate, λογίζεσθαι πρὸς ἑαυτόν, 319.
 Calumniously: to speak—of, λοιδοροῦμαι, *dat.* 183.
 Can, δύναμαι (*possum*), 87.—ὁλός τί εἰμι (*quæo*), 280. The former relates to *power*, the latter to *condition* or *qualification*. Aug. of δύναμαι?
 Can; that can be taught, } διδάκτός.
 Capable of being taught, }
 Care for, κήδομαι (*gen.*), 156.
 Carefully provide for, ἔχουσθαι, *gen.* 146, d.
 Cares, φροντίδες, 150.
 Carry a man over, περαιοῦν, 188 (1).

- Catch (in commission of a crime), ἀλίσκομαι (?), 74, s.
 Cause, αἴτιον, 100.
 — to be set before me, παρατίθεμαι, 188.
 Cavalry, ἱππεῖς (*pl.* of ἱππεύς), 96.
 Cease, παύομαι of what *may* be only a *temporary*, λήγω of a *final* cessation, at least for the time. λήγω *terminates* the action; παύομαι *breaks its continuity*, but *may*, or *may not*, terminate it. They govern *gen.*, 154. 188 (1).—with *partic.* 239.
 Certain (a), τις, 13, d.
 Character: of a—to, εἶναι ὁλος (*inf.*), 280.
 Charge (enemy), ἐλαύνειν εἰς, sometimes ἐπὶ, 96.
 — with, ἐγκαλίω, *dat.* of pers., *acc.* of thing, 183.
 — κατηγοροῦμαι †, *gen.* 156.
 — : prosecute on a—, διώκειν, *gen.* of crime, 35.
 — : am tried on a—, φεύγειν, *gen.* of crime, 35.
 Chase, θήρα, 154.
 Chastise, κολλάω, F. M., 121.
 Chatter, λαλέω, 288.
 Child, παιδίον, 150.
 Childless, ἀπαῖς, 150.
 Choose, αἰρέομαι (?), 190, a.
 — : what I choose to do, ἃ δοκεῖ (μοι), 96. See Diff. 33.
 Citizen, πολίτης (1), 8.
 City, πόλις, f. 8.—ἄστυ, n. 24. Ἄστυ refers to the *site* or *buildings*: πόλις to the *citizens*. Hence ἄστυ never means '*state*,' as πόλις so often does. The ἄστυ was often an *old* or *sacred* part of a πόλις.
 Clever, σοφός, 20. δεινός, 214.
 Cleverness, σοφία, 24.
 Cling to, ἔχουσθαι, *gen.* 146, d.
 Close by, ἐπὶ, *dat.* 288. πρὸς, 319.
 Collect, ἀθροίζω, 175.
 Combat a disorder, ἐπικουρεῖν νόσῳ, 239.
 Come, ἔρχομαι (?), 112, h.
 — : am—, ἤκω, *perf.* meaning, 206.
 — (= be present to assist), παρειναί, 92.
 — for this (to effect it), ἰλθεῖν ἐπὶ τούτῳ.
 — (to fetch it), ἰλθεῖν ἐπὶ τούτῳ.
 — off, ἀπὸ λατῶν (ἐκ or ἀπό), 154.

† See note on Accuse.

Do, 8, *πράττειν* (= *agere* and *gerere*) denotes generally the exertion of power upon an object: to *do*; to *employ oneself about something already existing*; hence, to *manage* or *administer* anything; to *conduct a business*. Hence used with *general* notions, as *οὐδέν, μηδέν*, and with *adverbs*, *εὖ, &c.*—*ποιεῖν* (*facere*), to *make*, to *prepare*, &c.: also 'do' generally, when the object is a neuter pronoun, as in 'what must I do?'—*πράττειν* denotes *activity* generally; *ποιεῖν* *productive activity*.

- the greatest injury, *τὰ μέγιστα βλάβειν* (acc.).
- : to be *doing well* or *ill*, *εὖ* or *κακῶς* *πράττειν*.
- any thing whatever for the sake of gain, *ἀπὸ παντὸς κερδαίνειν*, 280.
- evil towards, *κακουργεῖω*, 222.
- good to, *εὖ ποιεῖν*, acc. 35.
- harm to, *κακουργεῖω*, 222.
- injustice to, *ἀδικεῖω*, 138.
- kind offices to, *εὖ ποιεῖν*, acc. 35.
- nothing but, *οὐδὲν ἄλλο ἢ* (*ποιεῖν* often omitted), 357, c.
- service to, *ωφελεῖω*, 82.
- with (a thing), *χράσμαι*, dat. (contraction?) 138.
- Dog, *κύων* (?), 41.
- Doors: in—, *εἰδόν*, 125.
- Down, *κάτω*, 28.
- from, *κατὰ* (*gen.*), 274.
- Downwards, *κάτω*, 28.
- Drachma, *δραχμή*, 163.
- Draw up (of an army), *τάσσω*, 96.
- = arrange, *κοσμέω*, 206.
- Drawn up four deep, *ἐπὶ τεττάρων τετάχθαι*, 288.
- Drink, *πίνω* (?), 144.
- During the disease, *κατὰ τὴν νόσον*, 274.
- Dwell, *οἰκίω*, 273.

B.

- Each, *πᾶς*, 46.
- Eagle, *ἀετός*, 36.
- Ear, *οὖς*, *ώτός*, n. 20.
- Early in the morning, *πρωτ*, 193.
- Easy, *ράδιος*. See 65.
- Eat, *ισθίω* (?), 144.
- Educate, *παιδεύω*, 214.
- Egg, *ὠόν*, 15.
- Elect = choose, *αἰρεῖσθαι* (?) (*ἀντί*), 190, a.
- Elephant, *ἐλέφας*, νρος, m. 35.
- Empty, *μάταιος*, 206.

Enact laws: when *θεῖναι νόμους*? when *θεσθαί*? See 188.

Endeavour, *πειράσασθαι*, 121, 206.

Endure, *ἀνέχομαι* (?), 214.

Enemy (the), *οἱ πολέμιοι*, 46.

Engage in a war, *ἀρασθαι πόλεμον πρὸς*, acc. 188.

Enjoy, *ἀπολαύω* (*gen.*), 259.

Enough: to be —, *ἀρκεῖν*, 175.

—: more than enough, *περιττὰ τῶν ἀρκούντων*, 170, f.

— *τὰ ἀρκούντα* (i. e. things that suffice).

Entrust, *ἐπιτρέπω*, *πιστεύω*, 132.

— to, *ἐπιτρέπω* (lays more stress on the *entire giving up* of the thing in question, so that it is now quite in the other person's hands).—*πιστεύω* (gives more prominence to the fact that I put *sufficient confidence* in the other person to entrust the thing in question to him), 132.

Envy, *φθόνος*: (v.) *φθονίω*, dat. 183.

Equestrian exercises, *τὰ ἵππικά*, 163.

Equivalent to, *ἀντί*, adv.

Err, *ἀμαρτάνω* (?), 154.

Escape from, *φεύγω*, acc. 87.

Especially, *ἄλλος τε καί*, 278.

—: and—, *καί*, *referring to ἄλλος*, 347.

Even, *καί*, 82.

Ever, *ποτέ*, 87. *ἀρχήν*, or *τὴν ἀρχήν*, 132.

Every, *πᾶς*, 46.

— body, *πᾶς τις*, 52. (*οὐδεὶς ὅστις οὐ*, 276.)

— day, *ἀνὰ πᾶσαν ἡμέραν*, 259.

— five years, *διὰ πέντε ἐτῶν*, 269.

Evidently. See 239.

Evil-doer, *κακοῦργος*, 222.

Evils (= bad things), *κακά*, 20.

Exact (payment), *πράττεσθαι*, 163.

Examine (a question, &c.), *σκοπῶ*, 100.

Except, *πλὴν* (*gen.*).

— if, *πλὴν εἰ*, 309.

Excessive, *ὁ ἀγᾶν* (*adv.* with *art.*), 228.

Excessively, *ἀγᾶν*, 228.

Exclude from, *εἰργω*, 154.

Exercise, *ἀσκήω*, 121.

Existing things, *τὰ ὄντα*, 65.

Expediency, *τὸ συμφέρον*, 228.

Expedient, 228. Vide *It is*.

Expedition (to go on an), *στρατεύω*, 65.

Expose myself to a danger, *κινδυνεύειν κινδύνον*, 132.

External (things), *τὰ ἔξω*, 125.

Extremely (like). See 87.

Eye, *ὀφθαλμός*, 132.

F.

- Faith, *πίστις*, *f.* 132.
 Faithful, *πιστός*, 87.
 Fall, *πίπτω* (?), 293.
 — in with, *ἐντυγχάνω* (?), *dat.* 183.
 — into a person's power, *γίγνεσθαι ἐπὶ τινι*, 293.
 Family, *γένος*, *n.* 150.
 Far, far on, *πόρρω*: = *much*, *πολύ*, 144.
 — from it, *πολλοῦ δεῖν*, 282.
 Fast, *ταχύς*, 35.
 Father, *πατήρ* (?), 20.
 Fault: to find—with, *ἐπιτιμάω*, *dat.* 183.
 Fear, *φοβέομαι* (*fut. mid. and pass.*: *aor. pass.*), 41.—*δεῖδω* (of a *lasting* apprehension or dread), 293*.
 — (*subst.*) *φόβος*.
 — *δῖος*, *n.* 326.
 Feasible, *ἀνυστός*, 175.
 Feel grateful or thankful, *χάριν εἶδεναι* †, *gen.* of thing, 222.
 — pain, *ἀλγέω*, 20.
 — sure, *πέποιθα* (*πειθω*), 120.
 Fetch (of things sold), *εὐρίσκω* (?), 87.
 Fight, *μάχομαι* (?), 73.
 — against, *πρός τινα*, 319.
 — on horseback, *ἀφ' ἵππων*, 243.
 — with, *μάχομαι* †, *dat.* 183.
 Find, *εὐρίσκω*, 87; to be *found* guilty, *ἀλύναι*, *with gen.* 73.
 — a man at home, *ἐνδον καταλαβεῖν*, 125.
 — fault with, *ἐπιτιμάω*, *dat.* 183.
 — out, *εὐρίσκειν* (?).
 Fire, *πῦρ*, *n.* 41.
 First (the—of all), *ἐν τοῖς πρώτοις*. See 259.
 Fit to govern, *ἀρχικός*, *gen.*
 Five-and-five, *ἀνά πέντε*.
 Fix, *πῆγνυμι*, 193.
 —: am fixed, *πέπηγα*, *perf.* 2.
 Flatter, *κολακεύω*, 87.
 Flatterer, *κόλαξ*, 87.
 Flesh, *κρέας*, *n.* (G. *ας*, *ως*), 144.
 Flog, *μαστιγόω*, 235.
 Flow, *ρέω* (?), 132.
 — with a full or strong stream. See 132.
 Fly from, *φεύγω*, 35.
 — for refuge, *καταφεύγω*, 41.
 — to the assistance of, *βοηθέω*, *dat.* 121.
 Follow, *ἵπομαι*, *dat.* 183.
 Folly, *μωρία*, 156.
 Fond of honour, *φιλότιμος*, 214.
 — gain, *φιλοκερδής*, 319.
 Food (for man), *σῖτος*, 259.
 Foot, *πούς*, *ποδός*, *m.* 20.
 For (= in behalf of), *πρό*, 243.
 For, *γάρ*, 41; for one's interest, 319.
 — such a man as me at least, *οἷω γὰρ ἡμοί*, 279, *z.*
 — the sake of, *ἕνεκα gen.* 214. *χάριν gen.* 250.
 — my sake, *χάριν ἑμὴν*, 250.
 — praise, *ἐπ' ἱπαινῶ*, 288.
 — the present at least, *τό γε νῦν εἶναι*, 206.
 — this cause or reason, *ἐκ ταύτης τῆς αἰτίας*, *ἐκ τούτου*, 224.
 — your years, *πρός τὰ ἔτη*, 175.
 — a long time, *gen.* *χρόνου συνηνοῦ*, *πολλῶν ἡμερῶν*, 158*, *e.*
 Force, *κράτος*, *n.* 41.
 Forefather, *πρόγονος*, 156.
 Foresee, *προγινώσκειν*. See 235.
 Forget, *ἐπιλανθάνομαι* (?), *gen.* 156.
 Form an alliance, *σύμμαχον ποιῆσθαι τινα*, 188 (2).
 Former, *ὁ πρῖν*, 156 (27).
 Formerly, *πάλαι*, 28.
 Forth from, *ἐκ*, *ἐξ*, *gen.*
 Fortify, *τειχιζῶ*, 222.
 Fortune, *τύχη*, 92.
 Forwardness, *τὸ πρόθυμον*, *adj.* 60.
 Fountain, *πηγή*, 132.
 Fourth, *τέταρτος*, 52.
 Fowl. See 15, note *z.*
 Free, *ἐλεύθερος*, 150.
 — from, *ἀπαλλάττω*, *gen.* 154.
 Freedom, *ἐλευθερία*, 150.
 Frequently, *πολλάκις*, 8.
 Friend, *φίλος*, 20.
 From (after receive, learn, bring, come), *παρά*, 299. *ὑπό (gen.)*, 326.
 — (after hear), *πρός (gen.)*, 319.
 — our very birth, *εὐθὺς γενόμενοι*, 309.
 — fear, *ὑπὸ δέους*, 326.
 — (of cause), sign of *dat.*
 Front, *ὁ πρόσθεν*, 282.
 Full of, *μεστός*, 150.
 Full speed (at), *ἀνὰ κράτος*, 41.
 Future (the), *τὸ μέλλον*, 235.

G.

- Gain, *κερδαίνω*. *κέρδος*, *n.* 282.
 Gate, *πύλη*, 193.
 General, *στρατηγός*, 52.
 Gentle, *πρᾶος* (?), 138.
 Geometer, *γεωμέτρης*, *ov.* 24.
 Get, *κτάομαι* (of what will be retained as a possession), 87.—*τυγχάνειν* with

† For conjug. of *εἰδέναι*, see p. 18, note 9.

† For conjug. see 73.

- gen.* (of what is obtained *accidentally*, by good luck, &c.) 183, *b.*—*εὐρίσκεισθαι* (to get possession of an object sought for).
 Get, *τυγχάνω*, *gen.* 183, *b.* *εὐρίσκομαι*, 188.
 — hold of, *κρατίω*, 163.
 — off, *ἀπαλλάττω* *ἐκ* *οἱ* *ἀπό*, 154.
 — (teeth, &c.), *φύω*, 214.
 — taught, *διδάσκομαι*, 188.
 — the better of, *περιγίγνομαι* (*gen.*), 87. *περίειμι* (*gen.*), 156.
 Gift, *δῶρον*, 175.
 Give, *δίδωμι*, 41.
 — one trouble, *πόνον οἱ πράγματα παρίχειν*, 214.
 — orders, *ἐπιτάττω*, 359.
 — a share of, *μεταδίδωμι*, 175.
 — some of, *μεταδίδωμι*, 175.
 — a taste of, *γεύειν*, *acc.* of pers., *gen.* of thing.
 — to taste, *γεύω* (*gen.* of thing), 150.
 Given: to be—, *δοτός*, 144.
 Gladly, *ἡδίως*.
 Go, *έρχομαι* (?), 112.
 — away, *ἀπείμι* (= *will* go away. See note 65, s).—*ἀπέρχομαι*, 112.
 — in to, *εἰσέρχομαι* *παρά*, 107, *d.*
 — into, *εἰσέρχομαι*, 112.
 — on an expedition, *στρατεύω*, 65.
 — and do a thing, 343 (*h.*), 350.
 God, *θεός*.
 Gold, *χρυσός*, *m.* as a sum of gold money, *χρυσίον*, 35.
 Golden, *χρύσεος*, *οὗς*, 144.
 Good, *ἀγαθός*—*ἀμείνων*, *ἄριστος*, 35.
 Govern, *ἀρχω* (*gen.*), 150; (well) suited to govern, *ἀρχικός* (with *gen.*).
 Government, *ἀρχή*, 132.
 Gratify, *χαρίζομαι*, 273.
 Great, *μέγας* (?).
 Greater, greatest, *μείζων*, *μέγιστος*, 46.
 Greatly (with injure, benefit, &c.), *μέγα*. = *far*, *πολύ*, 156.
 Greece, *Ἑλλάς*, *ἄδος*, *f.* 144.
 Greek, *Ἕλλην*, *ἡνος*, 144.
 Grudge, *φθονίω*, *gen.* of object, *dat.* of pers., 183.
 Guard, *φυλάττω*, 190, *e.*
 — against, *φυλάττεσθαι*, *acc.* 190.
 Guard, } *φύλαξ* (*ε.*)
 Guardian, }
- H.
 Habit: in the—of performing, *πρακτικός*, *gen.* 146, *a.*
 Hair, *θρίξ*, *τριχός*, *f.* 175.
- Half, *ἡμισυς*. See 59.
 Hand, *χείρ*, *f.* (?) 20.
 Hang oneself, *ἀπάγχομαι*, 188 (*l.*).
 Happen, *τυγχάνω* †, 240, *b.*
 Happened: what had—, *τὸ γεγονός*.
 Happy, *εὐδαίμων*, *ονος*, 20.
 Harass, *πόνον οἱ πράγματα παρίχειν*, 214.
 Hard, *χαλεπός*, 65, 214.
 Hare, *λαγώς*. See 15.
 Harm: come to some—, *παθεῖν τι* (suffer something).
 Haste, *σπουδή*, 183.
 Have, *έχω*.
 — a child taught, *διδάσκομαι*, 125, *t.*
 — an opportunity: when or though you have, &c., *παρόν*, 250.
 — a narrow escape, *παρά μικρόν ἔλθειν*, 299.
 — *παρ' ὀλίγον διαφεύγειν*, 299.
 — any regard for, *κήδομαι*, *gen.* 156.
 — confidence in, *πίπειθα*, 193.
 — done supper, *ἀπὸ δείπνου γενίσθαι*, 243.
 — in one's hand, *διὰ χειρὸς ἔχειν*, 263.
 — lost, *στερίω*, 168*.
 — no fear of, *θαρρῖω*, *acc.* 138.
 — slain a man with one's own hand, *αὐτόχειρ εἶναι*, 299.
 — the tooth-ache (= suffer pain in my teeth), *ἀλγῶ τοὺς δόντας*. See 17, *b.*
 Head, *κεφαλή*, 20.
 Hear, *ἀκούω*, *F. M.* 92.—on its government, see 148.
 Hearing: there is nothing like—, *οὐδὲν ὅλον ἀκούσαι*, 278.
 Heavy, *βαρύς*, 183.
 Heavy-armed soldier, *ὀπλίτης*, 154.
 Hen, *ὄρνις*. See 15, note s.
 Henceforth, *τὸ ἀπὸ τοῦδε*, 30, *f.*
 Hercules, *Ἡρακλῆς*, 183.
 Here, *ἐνθάδε*, 28.
 Hide, *δορά*, 35.
 —, *κρύπτω*, *ἀποκρύπτω*, 125.
 Hill, *λόφος*, 288.
 Hinder, *κωλύω*, *ἀποκωλύω*, 293.
 Hire, *μισθοῦμαι*, 188.
 Hit (a mark), *τυγχάνω*, 183 (note) †.
 Hold a magistracy or office, *ἀρχεῖν ἀρχήν*, 132.
 — cheap, *ὀλιγοπρίω* (*gen.*), 156.
 — my tongue about, *σιωπάω*, *F. M.* 87.
 — (without *acc.*), *σιγάω*, *F. M.* 269*.
 Home: at—, *ἐνδον*, 125.

† For conjug. of *τυγχάνω*, see 183.

Home : to find a man at—, *ἰνδον κατα-
λαβείν*, 125.
Honey, *μέλι*, *ιτος*, *n.* 132.
Honorable, *καλός*, 32.
Honour, *τίμη*, 150.
Hope, *ἐλπίς*, 87.
Hoplite, *ὀπλίτης*, 154.
Horn, *κίρας*, *n.* (?) 35.
Horse, *ἵππος*, 15.
— soldier, *ἱππεύς*, 96.
House, *οἶκος*, 41.
How much, *πόσον*, 87.
Hunting, *θήρα*, 154.
Hurt, *βλάπτω*, 82.

I.

I at least, *ἔγωγε*, 156.
I for my part, *ἔγωγε*, 156.
Idle, *δργός*, 299.
If any body has . . . it is you, *εἰ τις
καὶ ἄλλος (ἔχεις, &c.)*, 170, d.
— it is agreeable to you, *εἰ σοι βουλο-
μίνω ἴσθι*, 206.
— it should appear that I . . . *ἐὰν φαί-
νωμαι*, &c. *with partic.* 239, c.
— you are willing, *εἰ σοὶ βουλομένω
ἴσθι*, 206.
Ill, *κακῶς*, 8.
— (adj. = *weak*), *ἀσθενής*, 319.
Imitate, *μιμώμαι*.
Immediately, *εὐθὺς*, 309.—how to trans-
late it by *φθάσας*, &c., see 240, f.
— on his arrival, *εὐθὺς ἤκων*,
309.
Immortal, *ἀθάνατος*, 125.
Impiety, *ἀσέβεια*, 156.
Impious, *ἀνόσιος*, 299. *ἀσεβής*, 156.
Impossible, *ἀδύνατος*, 65.
Impudence, *ἀναιδεια*, 87.
Impunity : with—, *χαίρων (rejoicing)*.
In addition to, *ἐπὶ (dat.)*, 288. *πρὸς
τούτοις*, 319.
— (in answer to *where?*) *ἐν, dat.* 259.
— (a man's) power, *ἐπὶ, with dat.* of
the person, 65.
— (after *to conquer*), omitted, 127, e.
— all respects, *πάντα*, 134. *κατὰ πάν-
τα*, 274.
— an uncommon degree, *διαφερόντως*,
235.
— behalf of, *πρό*, 243.
— comparison of, *πρός*, 319.
— (= in doors), *ἐνδον*, 125.
— in preference to, *ἀντί*, 214.
— proportion to, *κατὰ (acc.)*, 274.
— reality, *τῷ ὄντι*, 65.
— reference to, *εἰς*, 259. *πρός, acc.* 319.
— (space or time), *ἀνά*, 259.
— the time of, *ἐπὶ, with gen.* 65.

In the habit of doing, *πρακτικός*, 150.
— world, who? *τις ποτε*; 150.
Incur a danger, *κινδυνεύειν κίνδυνον*,
132.
— danger, *κινδυνεύειν*, 132.
Indeed, *μὲν*, 38, h.
Infinitely many, *μυριοί*, 228.
Infirmity, *ἀσθένεια*, 319.
Inflict damage on, *κακουργέω*, 222.
Injure = *hurt*, *βλάπτω*, 82. *ἀδικέω*,
138.
Injury : do an—to, *βλάπτω*.
— to commit an—, *ἀδικεῖν ἀδι-
κίαν*, and also *acc. of person*, 138.
Injustice, *ἀδικία*, 82. to do—to, *ἀδικέω*,
138.
Insolence, *ὑβρις*, 138, f.
Insolent person, *ὑβριστής*.
Insolently. To act—, *ὑβρίζειν*. See
to insult.
Instead of, *ἀντί*, 214.
Insult, subst. *ὑβρις*, f. 138.
— *v.* *ὑβρίζειν* : *with acc.* *ὑβριν*,
and in the sense of maltreating : but
mostly with *εἰς* and *acc. of person*.
Interest : for a man's—, *to be translated
by πρὸς, with the gen. of person*, 319.
Intermediate, *μεταξύ*, 26.
Into, *εἰς, acc.*
Intoxication, *μῆθη*, 326.
Is a good thing for,
— advantageous to,
— characteristic of, } *ἴσθι πρὸς*
— consistent with, } *(τινος)*, 319.
— like,
— enough, or sufficient for, *ἀρκεῖ*, 175.
— to be, *μᾶλλον ἴσασθαι*, 280, h.
— of a character to, *εἶναι ὁλος*, 280, b.
It being disgraceful, *αἰσχρὸν ὄν*, 250.
— being evident, *ὁπλον ὄν*, 250.
— being fit, *προσῆκον*, 250.
— being impossible, *ἀδύνατον ὄν*, 250.
— being incumbent, *προσῆκον*, 250.
— being plain, *ὁπλον ὄν*, 250.
— being possible, *δυνατὸν ὄν*, 250.
— depends on you, *ἐν σοὶ ἴσθι*, 259.
— is allowed (*licet*), *ἔξεστι*, 112.
— is expedient, *συμφέρι*, *dat.* 228.
— is necessary, *ἀνάγκη (omitting the
verb)*, 65.
— is not a thing that every body can
do, *οὐ παντός ἴσθι*, 158.
— is not every body that can, 163, 280.
— is possible, *ὁλόν τι ἴσθι*, 282.
— is profitable, *συμφέρι*, *dat.* 228.
— is right, *ὀρθῶς ἔχει*, 222.
— is right that, *δικαίον ἴσθι*, 353, a.
— is the nature of, *πίφύκα, ἔφυν*, 214.
— is the part of, *ἴσθι (gen.)*, 158*, h.

J.

- Jaw, γνάθος, *f.* 20.
 Journey (v.), πορεύομαι, 24. στέλλομαι (?), 188 (1).
 Judge, κριτής (general term), 8.—δικαστής (only of a judge in the strict sense), 239, x: (verb) κρίνω, 92.
 Jupiter, Ζεὺς, Διός, &c. voc. Ζεῦ, 193.
 Just, δίκαιος, 87.
 Just as he was, ὥστε or ὥσπερ εἶχεν, 351.

K.

- Keep company with, ὁμιλέω, *dat.* 183.
 — (for one's self), αἰρεσθαι, 188.
 Kill, ἀποκτείνω (?), 82.
 King, βασιλεύς, 24.
 Knee, γόνυ, γόνατ, *n.* 20.
 Knock out, ἐκκόπτω (aor. 2 pass.), 132.
 Know, οἶδα (of positive knowledge), 73.
 — γινώσκω (seek to become acquainted with), aor. ἔγνω, know (from acquaintance with it): (with *partic.*) 229.
 — (γινώσκω), 235.
 — how, ἐπίσταμαι (?), 293.
 — : I don't —, οὐκ ἔχω or οὐκ οἶδα, 67.

L.

- Labour, πόνος (v. πονέω), 154. ἔργον, 121.
 Laid myself down, κατεκλίθην, 190.
 Lamb, ἀμνός, 41.
 Large, μέγας.
 (At) last, τὸ τελευταῖον, 30, *f.*
 Laugh, γέλωδ, ᾄσομαι, 222. } F. M.
 — at, καταγέλωδ, 278. }
 Laughter, γέλωδ, ὥτος, 278.
 Law, νόμος, 132.
 Lawful, θέμις (= *fas*), 65. ὅσιος, δίκαιος, 293.
 Lay down, κατατίθην, 163.
 — eggs, τέκω (?), 15.
 — to the charge of, κατηγορέω, 156.
 — waste, τέρνω (?), 46.
 Lazy, ἀργός, 299.
 Lead, ἄγω, 341.
 Lead (of a road), φέρω, 73.
 Leaf, φύλλον, 214.
 Leap, ἄλλομαι, 273.
 Learn, (with *partic.*) μαθάνω (?), 239.
 Leather bottle, ἀσκός, 15.
 Leave off, λήγω, *gen.* 154. παύομαι, 188 (1).
 Leisure, σχολή, 112.

- Let for hire, μισθώω, 188.
 Liberty, ἐλευθερία, 150.
 Lie down, κατακλινόμαι (κατεκλῖθην), 190.
 Life, βίος, 28. by *inf.*, τὸ ζῆν, 150.
 Lift up, αἶρειν, 188 (2).
 Like a dog, κυνός δικην, 250.
 — ὅμοιος (*dat.*), 183.
 — ἀγαπάω, 52.
 — to do it = do it gladly (ἡδέως).
 —, should like to . . . ἡδέως ἂν, 87.
 —, should extremely like to . . . ἥδιον ἂν, 87.
 Likely, εἰκός (*neut. part.*), 331.
 Lily, κρίνον (?), 144.
 Little (a little), ὀλίγω, 168*.
 Live, ζάω, 127, *d. b.*
 — (= spend one's life), διατελέω, 60.
 — about the same time, κατὰ τὸν αὐτὸν χρόνον γενέσθαι, 183.
 Long (of time), συγχρόν, 163. μακρός, 214.
 Long ago, πάλαι, 28.
 Loss: to be at a—, ἀπορίω, 99.
 Love, φιλέω (of love arising from regard and the perception of good and amiable qualities), 20. — ἀγαπάω (stronger; implying affection arising from the heart, &c.), 52.—ἐράω† (of the passion of love), 274.
 Lover of self, φίλαυτος, 222.
 Lower, ὁ κάτω (*art.* with *adv.*).

M.

- Madness, μανία, 24.
 Magistracy, ἀρχή, 132.
 Maiden, κόρη, 15.
 Maintain, τρέφω (?), 190.
 Make to cease, παύω, *gen.* of that from which, 154.
 — to disappear, ἀφανίζω, 206.
 — a great point of, περὶ πολλοῦ ποιέσθαι or ἡγεῖσθαι, 282.
 — progress, προχωρεῖν, 274.
 — immense (or astonishing) progress, θαυμαστὸν ὅσον προχωρεῖν, 271, *c.*
 — self-interest the object of one's life, πρὸς τὸ συμφέρον ζῆν, 228.
 — for one's interest, εἶναι πρὸς (*gen.*), 319.
 Male, ἄρσεν, 150.
 Man, ἄνδρ. (*Obs.*)
 — : am not a man to, 280, note a.
 Manage, πράττω, 8.
 Many, πολὺς, 46. the many, οἱ πολλοί, 46.

† Aor. generally of sensual love, but ἐρασθαι τυραννίδος common.

- Many times as many or much, πολλὰ-
πλάσιοι (αι, α), 175.
— numerous, πολλαπλά-
σιοι, 175.
March, ἱλαύνω (?), πορεύομαι, 24.
— (of a single soldier), εἰμι (?), 96.
Mare, ἵππος, *f.* 15.
Mark, σκοπός, 183, *b.*
Market-place, ἀγορά, 154.
Master, δεσπότης, 222.
— διδάσκαλος (= teacher), 168.
— (v.) κρατῶ (*gen.*), 156.
May (one—), εἴεστι, 222.
— (though or when I may), παρόν,
250.
Meet, ἐντυγχάνω, *dat.* 183.
Might (one—), εἴην, 222.
— (when or though I, &c. might),
παρόν, 250.
Mild, πρᾶος (?), 138.
Milk, γάλα, γαλακτ, *n.* 132.
Mina, μνᾶ, 82.
Mind (as the seat of the passions),
θῦμός, 121.
Mine, ἰμός, 20.
Minerva, Ἀθηνᾶ, 341.
Misdeed, κακούργημα, *n.* 222.
Miserable, ἄθλιος, 273.
Misfortune, δυσπραγία, 125.
Miss, ἀμαρτάνω (*gen.*), 154.
Moderate (in desires, &c.), σώφρων,
125, *u.*
Moderation, } σωφροσύνη, 125, *u.*
Modesty, }
Molest, πόνον or πράγματα παρέχειν,
214.
Money, χρήματα, 125.
Month, μῆν, *δ.* 138.
More than (= beyond), παρά (*acc.*), 299.
— than, μᾶλλον—*ῆ*, 41.
— than any other single person,
170, *e.*
— than enough, περιττὰ τῶν ἀρ-
κούντων, 170, *f.*
— could have been expected,
&c., 165, *d.*
More (after a numeral), ἔτι, 193.
Morning: early in the—, πρωί, 193.
Morrow (the), ἡ αὔριον, 26.
Mortal, θνητός, 125.
Most, πλείστοι, 175.
— of all, μάλιστα πάντων, 309.
— his time, γὰ πολλά, 134.
Most men, or people, οἱ πολλοί, 46.
Mostly, γὰ πολλά, 134, 282.
Mother, μήτηρ (?), 20.
Move, κινῶ, 28.
Mourn for, τίλλεσθαι (*acc.*), 118 (1).
Much, πολὺς, 46.
Much (with compar.), πολλῶ, 163*.
Multitude (the), οἱ πολλοί, 46.
Murder (to be tried for), φεύγειν φό-
νον, 35.
Murderer (the actual—), αὐτόχειρ, 299.
Must (= ought), δεῖ, 60.
—, how translated by verbals in τίος,
114.
My, ἐμός, 20.

N.
Name (by name), ὄνομα, *n.* 138. 134, *a.*
Named: to be—after, ὄνομα ἔχειν ἐπὶ
τινος, 288.
Nation, ἔθνος, *n.* 65.
Natural. See 331.
Nature: it is the—of, &c., 208, *a.*
Near, πέλας, 28. πλησίον, 309. ἑγγύς,
gen. 150.
Nearly, ὀλίγου δεῖν or ὀλίγου alone,
282.
— related to, ἑγγύτατα εἶναι γί-
νους, 146, *e.*
Necessary: it is—, ἀνάγκη, 65.
—: it would be—to, (verbal in
τίος), 114.
Necessity, ἀνάγκη, 65.
Need: if there is any—, ἴαν τι δεῖ, or
εἰ τι δεῖ, 92.
Neighbour, ὁ πλησίον, 28.
Neither—nor, οὔτε—οὔτε, μήτε—μήτε,
112.
Neither—nor yet, οὔτε—οὐδέ, μήτε—
μηδέ, 112.
Neptune, Ποσειδῶν, ὦνος (?), 341.
Nevertheless, ὅμως, 288.
Next, ὁ ἐχόμενος, *gen.* 146, *d.*
— day, ἡ αὔριον, 26: on the—, τῇ
ὑστεραίᾳ, 183.
Nightfall: about—, ὑπὸ νύκτα, 326.
Nightingale, ἀηδών (?), 341.
No, by Jupiter, &c., μὰ Δία, 341.
— longer, οὐκίτι, μηκέτι, 112.
Nobody, οὐδεὶς, μηδεὶς, 112.
Nose, ρίς, ῥινός, *f.* 35.
Nostril, 35.
Not, 107—111.
Not a single person, οὐδὲ εἷς, μηδὲ εἷς,
112.
— at all, οὐδέν (τι), μηδέν (τι), 150.
— even, οὐδέ, 82. μηδέ, 112.
— only—but also, οὐχ ὅτι—ἀλλὰ καί,
82.
— yet, οὐπω, 214.
Nourish, τρέφω, 190.
Now, νῦν, 28. (= already) ἤδη, 63.

O.
O Athenians, ὦ ἄνδρες Ἀθηναῖοι.

Obey, *πειθεσθαι*, *dat.* 120.
 Obtain, *τυγχάνω*, *gen.* 183, b.
 Occasion: if or when there is any—,
ἴαν τι διαρ, or *εἴ τι δέοι*, 92.
 Of (*themselves*, *myself*, &c. when it
 means *from the impulse of my (your,*
his, &c.) own mind; *ἀπό* (from)
 with *gen.* of the suitable personal
 pronoun), *ἀφ' ἑαυτῶν*, 243.
 Of old, (as *adj.*) } *ὁ παλαι*, 26.
 times, }
 Of those days, *ὁ τότε*, 26.
 Off. To be (so far) off, *ἀπύχειν*, 138.
 Offer, *παρίχω*, 214.
 — for sale, *πωλῶ*, 84, c.
 Office (= *public office* or *magistracy*),
ἀρχή.
 Offices: do kind—to. See *Do*.
 Often, *πολλάκις*, 8.
 Ointment, *μέρον*, 150.
 Old, *οἱ παλαι*, 26.
 On account of, *διὰ* (*acc.*), 269. *ἕνεκα*
(gen.), 214.
 — an understanding that, *ἐπὶ τῷ*, 288.
 — condition that, *ἐφ' ᾧ*, 267. *ᾧτε*, 288.
 — condition of being . . . *ἐπὶ τῷ εἶναι*,
&c.
 — horseback, *ἐφ' ἵππου* or *ἵππῳ*, 288.
 — (space of time), *ἀνά*, 259.
 — the contrary, 134, d.
 — the father's side, *πρὸς πατρός*, 319.
 — the next day, *τῇ ὑστεραίᾳ*, 183.
 — the plea that, *ὡς οὕτως*, 84, e.
 — your account, *διὰ σί*, 269.
 Once, *ἅπαξ*, 341.
 One, *εἷς* (*μία*, *ἓν*), 87.
 — = a *person*, *τις*.
 — may, *ἔξεστι*, 222.
 — might, *ἔξην*, 222.
 — more, *ἔτι εἷς*, 193.
 — who has never tasted, &c., *ἀγευστος*, 150.
 — who has slain another with his
 own hand, *αὐτόχειρ*, 29.
 One's neighbour, *ὁ πλησίον*, 28.
 — own things, *τὰ ἑαυτοῦ*.
 Only, *μόνον*.
 Open, *ἀνοίγω*, *ἀνέψα*, *perf.* 1.
 — : stand—, *ἀνέψα*, *perf.* 2.
 Openly, *ἀπὸ τοῦ προφανοῦς*, 243.
 Or (in double questions), *ἢ*, after *πότε-*
ρον, 329.
 Or both, *ἢ ἀμφότερα*, 346.
 Order, *κελεύω* (the *weakest* word = *bid*,
tell), 112.—*ἐπιτάττω*.
 — *τάσσω*, 96. *ἐπιτάττω*, 359. *τάξις*,
 96.
 — (in good), *εὐτάκτως*, 96.
 Other (the—party), *οἱ ἕτεροι*, 46.

Others (the), *οἱ ἄλλοι*, 46.
 Ought, *δεῖ*, *χρὴ* (?), 60, 92, 117.
 —; what we—, *τὰ δέοντα*, *ἢ χρὴ*,
 206.
 Ours, *ἡμέτερος*, 24.
 Out of, *ἐκ*, *ἐξ*, *gen.* 224. *ἐξω*, 309. *ὑπό*,
 326.
 — the way, *ἐμποδῶν*, 293.
 Outside, *ἐξω*, 125.
 — : the people outside, *οἱ ἐξω*.
 Outward (things), *τὰ ἐξω*, 125.
 Overcome, *περιγίγνομαι* (*gen.*), 156.
 Overlook, *ἐπισκοπεῖν*, 206.
 Own, *to be translated by gen.* *ἑαυτοῦ*,
αὐτοῦ. (*ἑαυτῶν*, &c.)

P.

Pain (v.), *λυπῶ*, 41.
 Pained: to be—, *ἀλγίω*, 20.
 Parent, *γονεύς*, 121.
 Part (the greater), 54, e, and 59.
 — (it is the), *ἔστι* with *gen.* 163.
 Passion (anger), *θυμός*, 121.
 Passions (the), *πάθη*, *η*, 150.
 Pay (n.), *μισθός*, 87.
 — attention to, *τὸν νοῦν προσέχειν*,
 or *προσέχειν*, *dat.* 331.
 — close attention to, *πρὸς τοῖς πράγ-*
 μασι γίγνεσθαι, 319.
 Peace, *εἰρήνη*, 214.
 Peacock, *ταῶς*, 341.
 Peloponnesus, *Πελοπόννησος*, *f.* 60.
 People, 24; = *persons* (*οἱ*—), see 20, z.
 Perceive, *αἰσθάνομαι* (?), 190, 239.
 Perform a service, *ὑπηρετῶ*, 52.
 Perfume, *μύρον*, 150.
 Perish, *ἀπ-όλλυμαι*, 193, s.
 Permit, *ἑάω* (*augm.* ?), 121.
 Persian, *Πέρσης*, *ου*, 24.
 Person, *σῶμα*, 138.
 Persuade, *πειθω* (*acc.*), 120.
 Philip, *Φίλιππος*, 24.
 Philosopher, *φιλόσοφος*, 15.
 Physician, *ιατρός*, 151.
 Piety, *εὐσέβεια*, 156.
 Pious, *εὐσεβής*, 156.
 Pitcher, *χύτρα*, 193.
 Pity (v.), 150; (phrase) 269. *οἰκτείρω*,
 δι' οἰκτον *ἔχειν*.
 Place guards, *καταστήσασθαι φύλα-*
κας, 188 (2).
 Place on, *ἐπιτίθημι*, *dat.* 144.
 Plea. See p. 22. Example c.
 Pleasant, *ἡδύς*, 214.
 Please, *ἀρίσκω*, *dat.* 337.
 — : what I—, *ἃ μοι δοκεῖ*, 96.
 Pleasure, to take, *ἡδομαι*.
 Plot against, *ἐπιβουλεύω*, *dat.* 183.
 Pluck, *τὸ λαιν*, 188 (1).

- Plunder, διαρπάζω, *fut. mid.* (sometimes, δάω, B.) (general term *plunder*, *raub*), 144.—ληίζομαι (*make booty*), 235.
- Poet, ποιητής, 24.
- Possess, κτείνειν, 87. *Fut.?* See 199.
- Possession, κτήμα, *n.* 87.
- Possible, δυνατός, 65.
- it is, οὐδὲν τί ἐστι, 280, *a.*
- (it is not), οὐκ ἐστίν, 84, 280, *a.*
- Pot, χύτρα, 193.
- Power: in the—of, ἐπὶ *with dat. of person*, 65.
- Powerful, δυνατός, 168*.
- Practise, ἀσκήω (general term), 121.—μελεῖν, (refers to the *carefulness* with which the thing is practised), 163.
- Praise, ἐπαινέω, *F. M.*, 60.
- Praiseworthy, ἐπαινετός, 60.
- Pray don't do this, οὐ, μή *with fut.* 284, *e.*
- Preference: in—of, ἀντι (*gen.*), 214.
- Present, παρών, *partic.*
- Present circumstances, condition, &c., τὰ παρόντα, 52. See 293*.
- , as *adj.* ὁ νῦν, 26.
- Prevent, ἐμποδὼν εἶναι μή, or μή οὐ, (*with ἵνα*.) ἐκωλύω, ἀποκωλύω. See 293*.
- Procure, εὐρίσκομαι, 188 (2).
- Produce (laughter), ποιεῖν.
- Production, ἔργον, 121.
- Pronounce happy, εὐδαιμονίζω, 150.
- Property:—generally omitted, the *art.* being put in *neut. pl.* See Diff. 10.
- Prosecute, διώκειν, 35.
- Prosecuted (to be), φεύγειν, 35.
- Prosper, εὐτυχέω, 92.
- Protect myself, ἀμύνομαι, 222.
- Provide, παρασκευάζω, 188 (2).
- for one's safety, ἐχέσθαι σωτηρίας, 146, *d.*
- Prudent, σώφρων (one whose thoughtfulness and sound sense has become a habit), 125, *u.*—φρόνιμος (one who pays attention to his conduct and character), 144†.
- Punish, κολάζω, *F. M.*, 121.
- Punished (to be), δίκην δίδόναι, or δοῦναι, *gen. of thing, dat. of person by whom*, 228.
- Pupil, μαθητής, 168*.
- Purchase, ἀγοράζω, 163.
- Pursue, διώκω (*fut. mid. best*), 35.
- Put forth (naturally), φέω, 214.
- Put off, ἐκδύνω, 125.
- on, ἐνδύνω, 125.
- to death, ἀποκτείνω (?), 82.
- to—a man over a river, περαιοῦν (τινα), 188.

Q.

- Quick, ταχύς, 35.
- Quickly, ταχύ, 35.
- (*partic.*), 240, *f.*

R.

- Race, γένος, *n.* 100.
- Rail at, λοιδοροῦμαι, *dat.* 183.
- Raise a war, ἐγείρειν πόλεμον, 193.
- Rank, τάξις, *f.* 96.
- Rascal, κακούργος, 222.
- Rather than, μάλλον ἢ, 191, *p.*
- Ravage, τήνω (?), 46.
- Ready, ἐρπίμος, 65.
- Reality (in), τῷ ὄντι, 65.
- Really, τῷ ὄντι, 65.
- Rebuke, ἐπιτιμάω, *dat.* 183.
- Receive, τυγχάνω, 183, *b.* λαβεῖν 190, *a.* δέχομαι, 190, *c.*
- Reconcile, διαλύειν, 190.
- Reconciled: to be—to each other, διαλύεσθαι πρὸς (*acc.*), 190.
- Rejoice, ἡδομαι (refers to the *feeling of delight*; to its *sensual gratification*), 20.—χαίρω (general term), 239.
- Relations, προσήκοντες, 280.
- Remain with, παραμένω, 222.
- Remarkably, διαφερόντως, 235.
- Remember, μέμνημαι†, *gen.* 156, 239.
- Repel, ἀμύνομαι (*acc.*), 222.
- Repent, μεταμέλει μοι, 239.
- Reputation, ἀξίωμα, *n.* 144.
- Require, see *Want*.
- Requite, ἀμύνομαι (*acc.*), 222.
- Rest (of the), ὁ ἄλλος, 46.
- Restore an exile, κατάγω, 331.
- Restrain by punishment, κολάζω, *F. M.*, 120.
- Return from banishment, κατέρχομαι, κάτεμι, 269*.
- Return like for like, τοῖς ὁμοίοις ἀμύνεσθαι, 222.
- thanks for, χάριν εἰδέναι (*gen. of thing*), 222. See *p.* 18, note 4.
- Revenge myself, ἀμύνομαι, *acc.* 222.
- Reverence, αἰδίομαι, *acc.* 136.
- Rhinoceros, ρινόκερος, *ωρος*, 35.
- Rich, πλούσιος

† φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα εἶσθαι, *Cyrop.* iii. 1, 10.

‡ For *fut.* see 199.

Ride, ἱλαύνειν (?), 41.
 — on horseback, ἐφ' ἵππῳ δχεῖσθαι, ἐφ' ἵππῳ πορεύεσθαι, 288.
 Right, ὁσιος, δίκαιος, 293.
 — : it is —, ὁρθῶς ἔχει, 222.
 River, ποταμός, 132.
 Road, ὁδός, *f.* 73.
 — home, ἡ οἶκαδε ὁδός, 331.
 Rock, πέτρα, 235.
 Roman, Ῥωμαῖος, 293.
 Rule over, ἄρχω (*gen.*).
 Run, τρέχω (*δραμ.*), 65.
 — to the assistance of, βοηθῶ (*dat.*), 121.
 — away from, ἀποδιδράσκω, *acc.* 136.
 Running, the act of, δρόμος, 183.

S.

Safe, ασφαλής, 299.
 Safety, ἀσφάλεια, 193.
 — (from danger), ἀσφάλεια, 299.
 Said, εἶπον, 60.
 Sail away, ἀποπλῆν (?) , 188.
 Sale. *See* Offer.
 Same, ὁ αὐτός, 41.
 Say, &c. λέγω (= *speak*, of a connected speech; also *tell*).—εἰπεῖν (60, c), φημί (= *say*).—λαλεῖν (= *chat*, *talk*: especially of children who are beginning to speak).—φάσκω (= *give out*; intimating that the thing is *not* so), 222.
 Science, ἐπιστήμη, 293.
 Scold, λοιδοροῦμαι, *dat.* 183.
 Scourge, μαστίγω, 235.
 Scythian, Σκύθης, *ou*, 24.
 Sea, θάλασσα, 154.
 Secretly, 240, c (2); *part.* λαθύν, 242.
 Security, ἀσφάλεια, 299.
 See (= behold), θεάομαι, 87.
 — (with *part.*), ὁράω (?), 73, 239.
 Seek, ζητῶ, 100.
 Seems (good, *videitur*), δοκεῖ, 96.
 Self, αὐτός, 40 (1).
 — love, φιλαυτία, 228.
 — loving, φίλαυτος, 228.
 — restraint, σωφροσύνη, 125.
 Selfish, φίλαυτος, 228.
 Selfishness, φιλαυτία, 228.
 Sell, πωλῶ, 87.
 Send, στέλλειν, 188 (1).
 — (a boy) to a master, εἰς διδασκά-
 λου πέμπειν, 259.
 — for, μεταπέμπομαι, 259.
 Senseless, ἀνόητος, 214.
 Sensible, φρόνιμος, 140.
 Sensual pleasures, αἱ κατὰ τὸ σῶμα
 ἡδοναί, 274.

Serve, ὑπηρετῶ, *dat.* 52.
 Service: do a—to, ὠφελῶ, *acc.*
 Set about, ἐπιχειρῶ, *dat.* 121.
 — out, πορεύομαι, 24.
 Severe, βαρὺς, 183.
 Shameless, ἀναιδής, 87.
 Shamelessness, ἀναιδεια, 87.
 Shed tears, δακρύω, 282.
 Sheep, ὄς, 41.
 Ship, ναὺς (?), 125.
 Should, δεῖ (?), 60.
 Shown, having, ἐκιδεδειγμένος, *p.* 52.
 Shun = fly from, φεύγω, 35.
 Silence, σιωπῇ, 96.
 Silently, σιγῇ, 175.
 Sin, ἀμαρτάνω, εἰς or περὶ (with *acc.*),
 against, 154.
 Sing, ᾄδω, *F. M.*, 168*.
 — better, καλλίον ᾄδειν, 168*.
 Single (not a single person), οὐδὲ εἷς;
 μηδὲ εἷς, 112.
 Slave, δοῦλος, 20.
 Sleep (to), κοιμάομαι, *sub.* ὕπνος, 132.
 Slow, βραδύς, 175.
 — : am slow to do it = *will do it by*
leisure, σχολῇ, 112. *Diff.* 35.
 Slowly, σχολῇ (literally *by leisure*; *see*
 112).—βραδύς, 175.
 Smell of, ὀσώ (?), 150.
 So—as to, ὥστε with *inf.*, 212.
 — great, τηλικούτος, 228.
 — many, τόσος, τοσούτος, τοσοῦτος, 65.
 — powerful, τηλικούτος, 228.
 — that, ὥστε with *inf.*, or *indic.*, 212.
 — : to be—, οὕτως ἔχειν.
 — to say, ὥς ἔπος εἰπεῖν, 144.
 Socrates, Σωκράτης, 15.
 Soldier, στρατιώτης, *ou*, 228.
 Solon, Σόλων, ὤνομ, 183.
 Some, ἔστιν οἱ, ἔνιοι, 264.
 — —others, οἱ μὲν—οἱ δὲ, 41.
 Sometimes, ἔστιν ὅτε, 264.
 Somewhere, ἔστιν ὅπου, 264.
 Son, παῖς (general term, 15).—νιός
 (with respect to his parents).—often
 omitted, 22, *b.*
 Sophroniscus, Σωφρονίσκος, 24.
 Soul, ψυχή.
 Spare, φείδομαι (*gen.*), 156.
 Speak, λέγω, 35.
 — —calumniously of, λοιδοροῦμαι,
dat. 183.
 — ill of, κακῶς λέγειν, *acc.* 35.
 — well of, εὖ λέγειν, *acc.* 35.
 — the truth, ἀληθεύω, 82.
 Spear, δόρυ, *n.* (?), 193.
 Spend, ἀναλίσκω (?), 235.
 Spring, ἔαρ, *n.*, *gen.* ἥρος, 341.
 Stadium, στάδιος, or στάδιον, 138.

Staff, *ράβδος*, *f.* 138.
 Stag, *λαφος*, 35.
 Stand open, *άνιωμα*, *perf.* 2. 193.
 — by and see, &c., *περιοράω*, 331, *o.*
 State, *πόλις* (*εως*), *f.* 8.
 Stay (in a town), *διατρίβω*, 96.
 Steal, *κλέπτω*, *F. M.*, (*έκκλοφα*), 73.
 Stick, *ράβδος*, *f.* 183.
 Still, *ετι*, 168*.
 Stomach, *γαστήρ*, *ερος* (?), *f.* 235.
 Stone, *λίθος*, *πίτρος*, 235.
 Stop, (*trans.*) *παύω*, (*intrans.*) *παύομαι*, 188 (1); with *partic.* 239.
 Stove, *κάμινος*, 282.
 Straight to, *εύθύ* (*gen.*), 309.
 Strange, *θαυμαστός*, 259.
 Strangle, *άπάγχω*, 188 (1).
 Stream: flows with a full or strong —, *πολὺς ῥέι*.
 Strength, *κράτος*, 41. *σθίνος*, *n.* 310.
 Strife, *εἰς*, *ιδος*, *f.* 183.
 Strike, *πλήσσω* (used by the Attics in the *perf. act.* and in the *pass. παρᾶσσειν* being used for the other tenses), — *τύπτω*.
 Vömel says *τύπτω* the general term for striking on any thing: *παίω* to strike a person; to give blows for correction; connected with *παῖς* (!). — *πλήττω* is *τύπτω* and *παίω* strengthened.
 Strip, *εκδύνω*, 125.
 Strong, *ισχυρός*, 35.
 Succour, *ἐπικουρέω*, *dat.* also *acc.* of the thing, 239.
 Such a man as you, *ὁ οἷος σὺ ἀνὴρ*, 271.
 Suffer (= allow), *ιάω*, 121. — *πάσχω* (of suffering painful things), 168*.
 — a thing to be done, *περιοράω*, 331.
 — from a disease, *κάμνω*†, 183.
 — pain, *ἀλγίω*, 20.
 — punishment, *δικην δίδόναι*, *gen.* of thing, *dat.* of person by whom, 228.
 Suffering, *πάθος*, 150.
 Sufficient: to be —, *ἀρκεῖν*, 175.
 Sufficient: more than —, *περιστὰ τῶν ἀρκούντων*, 170, *f.*
 Suggestion, 243.
 Suited: often expressed by *adj.* in *εἰός*.
 Suited or well suited to govern, *ἀρ-χικός* (with *gen.*).
 Superhuman (of—size), *μεϊζων ἢ κατ' ἀνθρώπον*, 165, *d.*

Superintend, *ἐπισκοπῶ*, 206.
 Supply to, *παρίχω*, 214.
 Sure. *Be sure not to—*, *ὅπως μὴ* (with *aor. subj.* or *fut. indicative*).
 Surpass, *περίμιμι* (*gen.*), 156.
 Surprised (am), *θαυμάζω*, *F. M.*, 8.
 Surprising, *θαυμαστός*, 259.
 Surprisingly, *θαυμασίως ὥς*, 271, *d.*
 Suspect, *ὑποπτεύω*, *acc.* of pers., 293*.
 Swallow, *χελιδών*, *όνος* (?), 341.
 Swear by, *δμνυμι*, *acc.* (?) 351.
 Sweet, *ἡδύς*, 214.

T.

Table, *τράπεζα*, 188.
 Take, *λαμβάνω* (?), 92. *αἰρῶ*, 190.
 — away from, *ἀφαιρῶ*, 125.
 — place. See Happen.
 — care, *φροντίζω*, 288.
 — hold of, *λαβίσθαι*, 163.
 — in hand, *ἐπιχειρῶ*, *dat.* 121.
 — myself off, *ἀπαλλάττομαι*, 154.
Aor. 190, *d.*
 — off, *εκδύνω*, 125.
 — pleasure in, *ἡδομαι*, *dat.* 20.
 — up, *αἰρῶ*, 188 (2).
 Talent, *τάλαντον*, 82.
 Talk, *λαλέω*, 35.
 Task, *ἔργον*, 121.
 Taste: give to—, allow to—, *γέω* (*acc.* of person, *gen.* of thing).
 Tasted, one who has never, *ἀγευστος*, with *gen.* 150.
 —: to have never, = *to be ἀγευστος* (with *gen.*).
 Taught: that can be—, *διδάκτος*, 293*.
 Teach, *διδάσκω* (?), 125.
 Teacher, *διδάσκαλος*, 168*.
 Tear, *δάκρυον*, 168*.
 —: shed —, *δακρύω*, 282.
 Temper, *θυμός*, 121.
 Temperance, *σωφροσύνη*, 125, *u.*
 Temperate, *σώφρων*, 125, *u.*
 Temple, *ναός* (*νέως*, *Att.*), 41.
 Ten thousand, *μύριοι*, 228.
 Terrible, *δεινός*, 214.
 Thales, *Θαλῆς* (?), 183.
 Than any other single person, *εἰς ἀνὴρ*, 170, *e.* *εἰς γε ἀνὴρ ὢν*, 173.
 — ever, *αὐτός* with *gen.* of reciprocal pronoun, 167.
 Thankful, to be or feel, *χάριν εἰδέναι*‡, *gen.* of thing, 222.
 Thanks, to return, *χάριν εἰδέναι*‡, *gen.* of thing, 222.

† *καμοῦμαι*, *έκμηκα*.‡ For *εἰδέναι*, see p. 18, note 9.

That, *ἐκεῖνος*, 46.
 —, in order that, *ἵνα*, 73.
 — (after verbs of *telling*), *ὅτι*, 73.
 — (after to *say*), acc. with infin., 89, *δ*.
 The—the (with *compar.*), *ὅσῳ—το—σοῦτω*, 168*.
 The one—the other, *ὁ μὶν—ὁ δέ*, 38.
 The morrow (the next day), *ἡ αὔριον*, 26.
 Thebans, *Θηβαῖοι*, 125.
 Theft, *κλοπή*, 73.
 Then (*time*), *τότε*, 92.
 — (of *inference*), *οὖν*, 100.
 — in questions, *εἴτε*, 311, *ἢ ἐπεὶ*, 311, *ἢ*. (See 316.)
 There, *ἐκεῖ*, 28.
 — (am), *πάρειμι*, 92.
 — being an opportunity, *παρόν*, 250.
 —, to be, *πάρειμι*. See 89, *δ*.
 Therefore, *ἐκ ταύτης τῆς αἰτίας*, *ἐκ τούτου*, 222.
 Thick, *δασύς*, 150.
 Thickly planted with trees, *δασὺς δένδρων*, 150.
 Thine, *σός*, 20.
 Thing, *πράγμα*, 8.
 Things that are; existing things, *τὰ ὄντα*, 65.
 Think, *νομίζω*, 52. *οἶομαι* (2 sing. *οἶε*), 87.
 — happy, *εὐδαιμονίζω*, 150.
 Third, *τρίτος*, 52.
 This, *οὗτος*, *ὅδε*, 46.
 — being determined, *δόξαν ταῦτα*, 245, *c*. See note °.
 — being the case, *ἐκ τούτου*, 224.
 Three, *τρεῖς*, *τρία*, 15.
 Through (of space, time, and means), *διὰ (τοῦ)*, 269.—(cause), *διὰ (τόν)*, 326. *ὑπό*, *gen.*
 — (the whole country), *ἀνὰ πᾶσαν τὴν γῆν*, 259.
 Throw, *ρίπτω*, 235.
 Thy, *σός*, 20.
 Till late in the day, *μέχρι πόρρω τῆς ἡμέρας*, 144.
 Time, *χρόνος*, 28.
 —, it is, *ᾧρα*, 65.
 —, in my, &c., *ἐπ' ἐμοῦ*, 65.
 To, 288, 319.
 To Sardis, Chios, &c., *ἐπὶ Σάρδεων*, *ἐπὶ τῆς Χίου*, 288.
 To speak generally, *ὥς ἔπος εἰπείν*, 144.
 Together with, *σύν*—omitted before *αὐτῷ*, *αὐτῇ*, &c., 345.
 Toil, *πόνος*, 154.
 To-morrow, *αὔριον*, 28.
 Too: and that —, *καὶ ταῦτα*, 206.

Too great for, &c., *comparative* with *ἡ κατὰ* before a *subst.*, *ἡ ὥστε* before *infm.*, 168.
 — soon (after *cannot*), 240, *e*.
 Tooth, *ὀδούς*, *G. δόδοντος*, *m.* 20.
 Touch, *ἄπτομαι*, 150.
 Towards, after 'to act insolently,' *εἰς*, 319.
 — *πρός*, 319. *εἰς*, 259.
 — home, *ἐπ' οἴκου*, 288.
 Town, *ἄστυ*, *n.* 96.
 Transact, *πράττω*, 8.
 Transgress, *παραβαίνειω*, 228.
 Treat ill, *κακῶς ποιεῖν*, *acc.* 35.
 — well, *εὖ ποιεῖν*, *acc.* 35.
 Treaty, *σπονδαί*, *pl.* 228.
 Tree, *δένδρον* (?), 144.
 Trick, *τίχνη*, 214.
 Trouble, *πόνος*, 154.
 True, *ἀληθής*, 274.
 — happiness, *ἡ ὡς ἀληθῶς εὐδαιμονία*, 274.
 Trust (1) (= am confident), *πίποιθα*, 120, *i*; 193.
 — (= have confidence in), *πιστεύω* with *dat.* only, 132.
 Truth (the), *τὸ ἀληθές*, 274.
 —, *ἀλήθεια*, 274.
 Try (for murder), *διώκειν φόνον*, 35; (*am tried*), *φεύγειν*, *gen.*
 — *πειράομαι* (governs *gen.*), 121.
 Tunic, *χιτών*, 125.
 Turn, *τρέπω*, 73.
 Turned (am—into), *γίγνομαι* (?), 15.
 Twice as many, *διπλάσιοι*, 175.
 Two by two, *κατὰ δύο*, 274.

U.

Uncommon degree (in an), *διαφερόντως*, 235.
 Unconsciously, 240, *c* (1).
 Uncovered, *ψιδός*, 235.
 Under, *ὑπό*, 326.
 Undergo, *ὑπομένω*, 214.
 Understanding, on an, *ἐπὶ τῷ εἶναι*, &c., 226, *b*.
 Undertake an expedition, *πορεύομαι*, 24.
 Unexpected, *ἀπροσδόκητος*, 224.
 Unexpectedly, *ἐξ ἀπροσδοκήτου*, 224.
 Unfortunate, *κακοδαίμων*, 144.
 Unjust, *ἀδίκος*, 138.
 Unknown to myself, 240, *c*.
 Unless, *εἰ μή*, 112.
 Until, *ἄχρι*, *μέχρι*, *ἕως*, *ἕστε*, 306.
 Up (*adv.*), *ἀνω*, 28. *ἀνά* (*prep.*), *acc.* 259.
 Upper, *ὁ ἄνω*, 28.

Upper-chamber, ὑπερφῶν, 96.
 Upwards, ἄνω, 28.
 Use, χράομαι, *dat.* (*contr.?*) 138.
 Used to—, *imperf.*, 94, t.
 Useless, μάταιος, 206.
 Utility, τὸ συμφέρον, 228.

V.

Vain, μάταιος, 206.
 Value, τιμάομαι, 163.
 Value very highly, πρὸ πολλοῦ ποιέσθαι, 243. *περὶ πολλοῦ ποιέσθαι* or *ἡγεῖσθαι*, 282.
 Vanished, φρούδος, 65.
 (A) vast number, μυρίοι, 228.
 Very, πάνν, 214. *πέρ*, 73.
 — highly, πλείστον, 158*, b.
 — many, μυρίοι, 228.
 — well, ἀρίστα.
 Vexed, am—at, ἀχθομαι (?), *dat.* 20.
 Victory, νίκη, 132.
 Villages, in—, κατὰ κώμας, 274.
 Villain, κακούργος, 222.
 Villainy, κακούργια, 222.
 Violet, ἰὼν, 144.
 Virtue, ἀρετή, 8.
 Voluntarily, ἑθελοντής, οὐ, 299.
 Volunteer (as a), ἑθελοντής, 299.

W.

Wall, v. τειχιζῶ, (*subst.*) τείχος, n. 222.
 Want, δίομαι, 160.
 Wanted, if I am, &c., εἰν τι δέγ, or εἰ τι δέοι, 89, a. b.
 War, πόλεμος.
 Ward off, ἀμύνειν τί τινι, 229.
 — from myself, ἀμύνομαι, *acc.* 222.
 Was near (= almost), ὀλίγου δέιν, 280, c.
 Wash, λούειν, 188 (1).
 Watch over, ἐγρηγορεῖν περὶ, *gen.* 193.
 Water, ὕδωρ, n. 15.
 Way, ὁδός, f. 154.
 Weak, ἀσθενής, 319.
 Weakness, ἀσθενεία, 319.
 Wealthy, πλούσιος, 20.
 Weep for, κατακλαίειν (?), 188 (2), 278.
 Weigh anchor, αἶρειν (*anchor*, *subaud.*), 188.
 Well, εὖ, 8.
 — to be, καλῶς ἔχειν.
 What? τί;
 — kind of? ποῖος;
 — is, τὰ ὄντα, 65.
 — comes from (the gods), τὰ τῶν θεῶν, 54.

What comes next (to), τὰ ἐχόμενα, *gen.* 146, d.
 — induces you to . . ? τί μαθών;
 318.
 — possesses you to . . ? τί παθών;
 318.
 —, to—place, ποῖ, ὅποι, 144, 67, l.
 — we ought, ἀ χρή, 89, c.—τὰ δέοντα, 206.
 Whatsoever, ὅ, τι, 92. εἰ τι, 269.
 When, ὅτε, ἐπειδὴ, ἐπειδάν, 92.
 — ? πότε; 92.
 — you, he, &c. { may, } παρόν,
 { might, } 250.
 — you ought, &c., δέον, 250.
 — it is your duty, δέον, προσήκον, 250.
 — or whereas it was said, εἰρημίζον, 250.
 — there is any occasion, εἰν τι δέγ (or, after an historical tense, εἰ τι δέοι), 89, a. b.
 Whence, πόθεν, 100.
 Whenever, ὁπότε, 96.
 Where, ποῦ, 144. ὅπου, 67, l.
 Whether, εἰ, 335. εἰν, 336.
 Which way = *whither*, ποῖ;—in dependent questions *regularly*, ὅποι, 67, l.
 Whilst, ἄχρι, ἕως, 306.
 — he was walking, μερᾶξὺ περιπατῶν, 288. So with other expressions: *whilst he was dining* (or *at dinner*), &c. μερᾶξὺ is to be used with the *present participle*.
 Whither, ποῖ, 73, 144. in *dependent* interrogative sentences, ὅποι, 67, l.
 Who? τίς; in *dependent* interrogative sentences, *regularly* ὅστις, 67, note l.
 — in the world? τίς ποτε; 150.
 Whole (the), ὁ πᾶς, or πᾶς ὁ, 45.
 —, ὁλος, 138.
 Whosoever, ὅστις, 92. εἰ τις, 269.
 Why? τί or διὰ τί; 183.
 Wicked, πονηρός (*immoral*, *vile*), 188.
 — ἀνόσιος (one who breaks the *divine* or *natural* laws. See ὅσιος in 293*), 299.
 Wickedness, πονηρία, 188.
 Widow, χήρα, 235.
 Will certainly, 353, d.
 Willing: if you are—, εἰ σοι βουλομένην ἐστί, 206.
 Willingly at least, ἐκὼν εἶναι, 144.
 Wine, οἶνος, 16.
 Wing (214), πτέρυξ = *ala*, the wing with reference to the wing-joint.—πτερόν = *penna*, the wing with reference to the wing-feathers (*Döderlein*).

Wisdom, σοφία, 24.
 Wise, σοφός, 20.
 Wish, 100 [distinction between βούλομαι and ἐθέλω, 100].
 With σύν (*dat.*), μετά (*gen.*), 24.
 — (by *partic.*), ἔχων, ἄγων, φέρων, χρώμενος, 235.
 — a view to, πρὸς (*acc.*), 319.
 — what object or view, τί βουλόμενος, 341.
 — impunity, χαίρων, 154.
 — three others, τίταρτος αὐτός, 69.
 — you (us, &c.), to be, πάρειμι. See 89, *b*.
 Within, ἐνδον, 125.
 Without, ἔξω, *gen.* 125. ἄνευ, *gen.* 250.
 χωρίς, 309. δίχα, 309.
 — being discovered, }
 — observed, } 240, *c*. 242.
 — seen, }
 — knowing it, }
 Wolf, λύκος, 41.
 Woman, γυνή, *R.* γύναικ, *V.* γύναι, 15.
 Wonder at, θαυμάζω, *F. M.*, 8.
 Work, ἔργον, 121.
 Worthless, φαῦλος, 144.
 Worthy of, ἀξίως, 65, 150.

Would probably have been, ἰκινδύνευ-
 σεν ἄν (with *infm.*), 359.
 — rather—than, ἢδιον ἄν—ἢ, 87.
 — that! εἶθε, ὥφελον (*ε*ς, *ε*), ὥς
 ὥφελον, &c., 206.
 Wound, τιτρώσκω, 269.
 Wretched, κακοδαίμων (*ill-fated*), 144.
 ἄθλιος, 274.
 Wrong, ἀνόσιος, 299. See 293.

Y.

Year, ἔτος, *n.* 144.
 You are joking, παίζεις ἔχων, 343, *g*.
 — do nothing but, οὐδὲν ἄλλο ἢ—,
 357.
 — there! οὗτος (αὐτῇ)! 321, *l*.
 Young, νέος, 168*.
 — bird, νεοσσός, 214.
 Yours, ὑμέτερος, 24.
 Yourself, 48, 49.

Z.

Zeal, τὸ πρόθυμον (*adj.*), 60.
 Zealous, πρόθυμος, 216, *e*.

INDEX II.

[List of PHRASES and WORDS explained †.]

A.

(ὁ) ἀγᾶν φόβος, 228.
ἀγαπᾶν τοῖς παροῦσι *or* τὰ παρόντα, 73.
ἄγων (= *with*), 235.
αἰσχύνομαι { ποιῶν } p. 66, note b.
ἰτεῖσθαι (*mid.*), *not* with two accusatives, 123, note.
Ἀλέξανδρος ὁ Φιλίππου, 22.
ἄλλο τι ἤ—; ἄλλοτι; 317.
ἄλλως τε καί, 278.
ἄλωνα κλοπῆς, 73.
ἀμφοτέρων (-α), 346.
ἀνθ' ὧν, 268.
ἄνω, 8.
ἀπὸ σοῦ ἀρξάμενος, 100.
— δειπνῶν γενέσθαι, 243.
— τοῦ προφανοῦς, 243.
ἀποδιδράσκειν τινά, 138.
ἀρχήν *or* τὴν ἀρχήν, 132.
ἀρχόμενος, 235.
ἄτε, ἄτε δὴ, 241.
αὐτοῖς ἀνδράσι, 343.
αὐτός, 40. αὐτός αὐτοῦ, 165.
ἀφ' αὐτῶν, 243.

B.

βίου εὖ ἔχειν, 206.

Δ.

δειδογμένον, 245, n.
δεινότατος σαυτοῦ ἦσθα, 165, l.
δέον, 245, a.
δῆλός εἰμι, 239.
διαλειπὼν χρόνον, 235.
δι' ὀργῆς ἔχειν, &c., 269*.
δικαίως εἰμι, 353.
δικὴν δίδόναι (*gen.*), 228.
δικῶκεν φόρου, 35.
δοκοῦν, 245, l.
δόξαν (δόξαν ταῦτα, &c.), 245, c.
δορὶ εἰλεῖν, 193, h.
δυνατώτεροι αὐτοῖς αὐτῶν, 165, c.
δυνὸν δέοντα (ποῖ δέοντοιν), 280.

E.

ἐαυτοῦ εἶναι, 158*, i.
ἐγκαλεῖν τί τινι, 183.
εἴ σοι βουλομένη ἴστί, 206.
εἰ μέλλει γινώσθαι, 280.

εἰ μὴ διά, 125.
— τις, 269.
— καὶ ἄλλος, 170, d.
εἴθ' ὦφελον (ε, ε), 206.
εἶργω, εἶργω, 154, b.
εἰρημίνον, 250.
εἰς ἀνὴρ, 170, e.
εἰς διδασκάλου (πέμπειν, φοιτᾶν), 259.
— τὴν Φιλίππου, 22.
εἰσὶν οἱ λέγοντες } 264, g.
— οἱ λέγουσι }
εἰνδύνενυσεν ἂν διαφθαρήναι, 359.
ἐκὼν εἶναι, 144.
ἐμποδῶν εἶναι, 293*.
ἐν τοῖς πρώτοις, 259.
ἐνεκα τῶν ἐτέρων, 250.
ἐνδον καταλαβεῖν, 125.
ἐξ ἀπροσδοκήτου, 224.
ἐξόν, 245, b.
ἐπ' ἐμοί, 65.
ἐπ' ἐμοῦ, 65.
ἐπὶ τῷ εἶναι, 226, b.
ἐπικουρεῖν νόσῳ, 239.
ἴστιν οἱ (= εἶναι), 264.
— οὐστινας . . . ; 262, d.
ἐθὺς τῆς πόλεως, 309.
ἐθὺς ἔκων, 309.
ἐφ' ᾧ *or* ᾧτε, 267.
ἐχεσθαί τινος, 146, d.
ἐχων (= *with*), 235.

H.

ἡ αἴριον, 26.
ἡ κατὰ, with *acc.* 165, d.
— ὥστε, with *inf.* 165, e.
ἡ πολλὴ τῆς χώρας (ποτὶ τὸ πολὺ), 59.
ἡδῆως ἂν θεασαίμην, 84.
ἡπερ ἔχειν, 351.

Θ.

θαυμάσας ἔχω, 343.
θαυμαστώως ὥς, 271, d.
θαυμαστὸν ὄσον, 271, c.
θεῖναι } νόμους, 188 (3).
θίσθαι }

καὶ δε, 37, c.
— ταῦτα, 206.
κατέρχομαι, 269*.
κάτω, 28, x.
κυρὸς δίκην, 250.

† Phrases not found here may be looked for in their Alphabetical place in the *Last* section.

A.

λανθάνω, with *partic.*, 240, c.
 λίσγειν (εἶ, κακῶς, &c.), 35.
 ληρείς ἔχων, 343, g.

M.

μὰ Δία, 341.
 μανθάνω (with *part.*), 239.
 μέγала ὠφελείν, βλάπτειν, &c., 82, oδs.
 μέλλω γράφειν, &c., 280.
 μεταμίλει (with *part.*), 239.
 μεταξὺ περιπατῶν, 288.
 μέχρι πόρρω τῆς ἡμέρας, 144.
 μυριοί, μύριοι, 228.

N.

νὴ Δία, 341.

O.

ὁ δέ, 37.
 ὁ ἥμισυς τοῦ χρόνου, 54, e.
 ὁ οἶος σὺ ἀνὴρ, 271.
 οἱ ἀμφὶ Ἄνυτον, 282.
 — γῆν ἔχοντες, 278.
 — πολλοί, 43.
 — προσήκοντες, 245.
 οἷός τί εἰμι, 280.
 οἶων (= ὅτι τοιούτων), 253, b.
 ὀλίγου δέω, δέειν, &c., 280.
 ὀμνυμι (τοὺς θεοὺς), 351.
 ὅπως ἀνὴρ ἔσει, 284.
 ὅσον οὐ, 125.
 ὅσους ἡδύνατο πλείστους, 170, c.
 ὅσψ—τοσοῦτψ, 168*.
 ὅτι μίγιστος, 170, b.
 οὐ μὴ λαλήσεις; &c., 284.
 — παντὸς εἶναι, 168, i.
 οὐ, not *simply reflexive*, but used in dependent sentences to denote the subject of the principal sentence, 51, p. 13.
 — if not used by Attic prose-writers, except Plato, 51, p. 13.
 οὐκ ἔστιν, 84, d.
 — ἔχω (= ποσὶ ἔαθεο), 67, b.
 οὐδέεις ὅστις οὐ, 276.
 οὐδὲν οἷον ἀκοῦσαι, 278.
 — τι, 150.
 οὗτος! 321, d.
 οὕτως ἔχειν, 67, c.
 οὐχ ὅτι—ἀλλὰ καί, 82.

II.

παρὰ μικρὸν ἰλθεῖν, &c., 299.
 παρ' ὀλίγον διέφeyγον, &c., 299.
 πᾶσα ἡ πόλις, 43, d.

πᾶσα πόλις, 43, d.
 πέμπτος αὐτός, &c., 48, d.
 περὶ πολλοῦ ποιῆσθαι, 282.
 περιορᾶν, 331.
 περιττὰ τῶν ἀρκούντων, 170, f.
 πέφυκε, 208.
 ποιεῖν (εἶ, κακῶς), 35.
 πολλαπλάσιοι ἡμῶν, 170, f.
 πολὺς ρεῖ, 132.
 πόρρω τῆς ἡλικίας, 140.
 πρὸ πολλοῦ ποιῆσθαι, 243.
 προσίχειν, 331.
 προσήκον, 250.

Σ.

σύνοιδα ἱμαντῶ (σοφὸς ὦν οἱ σοφῶ
 δντι), 236, b.
 σχολῇ (ποιήσω), 114.

T.

ταχύτερα ἢ σοφώτερα, 170, a.
 τελευτῶν, 236.
 τί μαθῶν; 318.
 — παθῶν; 318.
 τίς ποτε; 150.
 τὸ ἀπὸ τοῦδε, 31, g.
 — γε νῦν εἶναι, 206.
 — ἐπὶ τοῦτοις εἶναι, 206.
 — πρόθυμον, 60.
 — τελευταῖον, 31, g.
 τοῦ (with *infm.*), 216.
 τούναντίον, 134.
 τοῦνομα, 134.
 τούτου γε ἔνεκα, 250.
 τῷ δντι, 65.

Φ.

φείρων (= *will*), 235.
 — 343, λ.
 φεύγειν φόνου, 35.
 —, = *φυγεῖν*, 269*, g.
 φθάνω (&c.), 240, d, e, f. 353, b, c, d.

Χ.

χάριν ἐμήν, 250.
 χρώμενος (= *will*), 235.

Ω.

ὥς ἔπος εἰπείν, 444.
 — συνελόντι εἰπείν, 444.
 — τάχιστα, 170, b.
 — τάχους εἶχον, 278.
 ὥσπερ εἶχεν, 351.
 ὠφελον, 206.

THE END.

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